

An Exponent of the New Philosophy of Life, Here and Hereafter.

Volume XII, No. 9.

THE HARVEST OF SOULS.

He was exhausted and called for a hymn. After the singing he, as usual, gave opportunity for those desiring prayers to make the request. Numbers arose, for friends, children, or parents. A lady arose, a dark hood partially concealing her face, she was tall, graceful in action. In a low, penetrating voice she said: "I want the prayers of all good people for Jane Grey and her child."

(To be continued.)

BY LYMAN C. HOWE.

Everything is estimated by the moving current of the little life-stream immediately within the range of vision and experience; and to such no conception of the extended vision is possible. To realize that "unsuccessful knowledge of God," is impossible until the mind rises to that table-land of contemplation, and surveys the currents of destiny "at a glance." Then the "motions of the parts as they glide by," are absorbed in the totality of the stream, and all the spreading landscape, and the changeful life that so magnified self-importance, is seen "as a motionless silvery thread among the fields." Few and rare have been the students of theology who could rise out of the limited range of mental infancy and conceive of God in the stability of unchanging character, who, present in all motions, is himself unmoved; causing all things is yet uncaused, having or being "instantaneous and unsuccessful knowledge," yet knowing nothing as we know by finite relations and special thinking. To the partial grasp of an omnipresent reality is due the grotesque and conflicting character of the world's anthropomorphic gods. To these leading ideas (pivotal indications of character and states in the evolution of indi-

SEEKING LIGHT.

[To the Editor of the LIGHT OF TRUTH.]

Omaha, Neb.

I sometimes doubt it. I have always been simple enough to think that Spiritualism consisted of much more than a use—I believed it to mean something more than mere belief in spirit-phenomena. I thought it meant *works* not words. In my ignorance and simple-mindedness I supposed a Spiritualist one must be honest, faithful, loving, kind and true. In short, to sum it up in one sentence which covers the whole ground, "to do unto others as you would have others do unto you." *That* is what I thought it meant to be a Spiritualist. But, I am being educated; I am finding out, with some it means something entirely different; that we are to judge by their daily lives. It means a hard, simple nature, seemingly utterly devoid of the "milk of

PHENOMENAL.

The reporter asked Mr. Davis if he claimed that what was one was through spirit influence. He smiled, and said he could not say what it was. He told those present, however, that it was useless to try and convince people that these manifestations were through Spiritualism, and it was just as well let them think as they pleased. There will be seances given this room every Sunday night, through the Winter.

A MEDIUM PUT TO THE PROOF.

" 'I just want to find out,' I said, 'if there is anything in it.'
 " 'Sit down,' said she. Then, after a moment or two she told me this: 'I see a young lady by your side—your sister. No, I made a mistake. She is your wife's sister. I see your mother by your side. She speaks a different language. I don't understand it. I can see writing. I read 'Henrietta.' At that the medium fell back in a trance. Through her lips my mother spoke to me in good grammatical German. That was the language of my mother. I learned afterwards to my satisfaction that this medium could not speak German. But something more astonishing followed. My mother gave me the old Hebrew blessing. 'Now,' said my mother in German still speaking through the medium in a trance. 'I want to prove to you that I am your mother.' She then spelled out for me in German her whole name. After the medium came out of the trance I told her what had happened. 'Can I talk German when I am in that condition?' she said. She had one something of which she had no idea she was capable."—
 "Y. Y. World.

Mandy (peeping in)—I'm so glad to see John prayin'. I
aint seen him doin' it fer nigh forty years.
John (sotto voce)—! ———— !!! that collar button!—
dgc.

OUR CONTRIBUTORS.

(Written for the LIGHT OF TRUTH.)

A Conversation with Judge Edmunds.

HUDSON TUTTLE.

I recall as among the most delightful evenings of my life a visit with Judge Edmunds, a short time before his death. Mr. A. E. Giles and myself received an urgent invitation to spend the evening at his residence, which we gladly accepted. We were met at the door by the judge with the warmest greeting and conducted to his library. There he introduced us to his daughter, Laura, through whom he had received some of the most remarkable tests of spirit identity. He was in excellent spirits, and although he had resumed his law practice and was overwhelmed with business, his whole soul was full to overflowing with the spiritual philosophy.

It would be impossible to report our conversation, which was not interrupted by a moment's silence for over three hours, nine-tenths of which time he was talking. His noble sentiments elevated our minds, broadened our spiritual horizon, and life became more noble in its purpose. Mr. Giles, who, as a successful lawyer, had acquired adroitness in asking questions, turned his proficiency to good account, and thus not only added to our profit, but delighted the judge, who was most happy when giving instruction or narrating his experience in his prolonged investigation and public presentation of Spiritualism. He maintained that Spiritualists should not organize, but that their doctrines should permeate and exalt existing institutions, inspiring new vitality into old forms. This question has two well-defined sides, on both of which strong arguments may be brought. That Spiritualism can not be organized after any of the old plans is most certain; that it demands an organization adapted to the needs of the hour is equally certain, and if Judge Edmunds were with us as a mortal to-day I feel sure he would modify his views as then expressed.

Laura had lost, for the time, her mediumistic powers, but the judge said his own were increased, and referred his recovery from a recent illness to spiritual interference. He said that when his physicians gave him up in despair he knew that he would live, for his spirit friends had told him the exact time of his death, and it had not come.

Many of his anecdotes were of peculiar value. Two of these I venture to transcribe. The most wealthy and influential citizens were constantly manifesting their interest in Spiritualism by making inquiries of him. Once a celebrated bishop of South Carolina, attended by an equally celebrated doctor, visited him, and desired to "converse with some advanced minds."

A circle was formed, and the spirit of a little negro boy, a former slave of the bishop, manifested himself; "and by no effort of ours," said the judge, laughing, "could we obtain answers from anyone else."

At another time, a lieutenant governor and several judges desired to communicate with Lord Bacon and Swedenborg. "I told them," said he, "that they must begin where I did and work their way up."

That would have been excellent advice to the Seybert Commission, and equally applicable to the Psychic Research Society, and all other committees or investigators who wish to have the manifestations brought to them, and if they are not ready to report failure and fraud.

We parted at a late hour, reflecting on the example furnished by this distinguished jurist to the many faint-hearted, weak-spirited Spiritualists, who are afraid to acknowledge their belief for fear of social or pecuniary disadvantages. He never denied, but boldly and consistently advocated his views. Did he lose by this manly course? His law practice increased, and it seemed people placed more implicit confidence in him, as though they endowed him with some supernatural power. He gaily said it had become so extended he could not lay it down, and was destined to die with the harness on. "It will not be long," he said, "for the appointed time will soon come, and I shall not regret the transition."

Such is ever the result of a brave, honest, and firm defense of the truth; not aggressive, but manly and consistent. That he died without bestowing any part of his fortune to the furtherance of that belief which formed so large a portion of his life, and gave him so great happiness, is a fact strange and inexplicable.

Written for the LIGHT OF TRUTH.

LIGHT IN THE DARKNESS.

W. F. HEATH.

Prominent among the mighty minds leading to the light is that of Lyman Abbott. Without leaving the pale of Christianity, he is boldly leading into the borderlands of modern Spiritualism; and is, in my opinion—considering the present state of affairs—doing more good toward the advancement of the cause of truth than a regiment of anti-Christians could do. As the sturdy pioneers were once obliged to clear away dense forests before wheat and corn could be planted, so must the pioneer in religious fields tear away the deep-rooted errors of the past before the seeds of spiritual truth can be sown.

The motto of Mr. Abbott's paper, *The Christian Union*, seems to be "Onward and Upward," its spirit that of brotherly love. It is a paper that Spiritualists as well as Christians may read with pleasure and profit. I will make a few quotations from its pages that prove, at least to my satisfaction, that the world "do move."

In the "Evolution of Christianity," Mr. Abbott says: "Life is more than science; therefore religion, which is the life of God in the soul of man, is more than theology, which is the philosophy of that life. As the human race grows in intelligence, it better understands life, and therefore science continually changes; stars and flowers remain the same, but there is a new astronomy and a new botany. So, as the human race grows spiritually, its understanding of the religious life changes; faith, hope and love abide forever, but every age has its new theology. It must be so; were it otherwise it would be because humanity had ceased to grow spiritually, or had ceased to think intelligently of the spiritual life."

In an article entitled, "Two Theological Seminaries," we read:

"The fact that a decreasing number and a deteriorated quality of young men are going into the ministry has been lately much lamented. One reason for this fact is that in every other profession the young man is a freeman, in the ministry he is thought to be a bondsman. In law, in science and medicine he is encouraged to make original investigations, but if he ventures on original investigations in theology he is looked on with suspicion. Even if he is a professor in a university and his chair is history, he must pledge himself beforehand to discover nothing which his fathers did not know and teach. But the tide has already turned. The best churches in the land are clamorous for men of original thought, men who do their own thinking and make their own theology. The pews are in advance of the pulpits, and the pulpits are in advance of—at least some theological seminaries."

"The danger of skepticism is nothing compared with the danger of a sham belief. Whether we be orthodox or heterodox, whether our creed be short or long, let us be true to ourselves, and not pretend to a belief which we do not really possess."

In an article entitled, "A Significant Ordination," we read of a young man of very liberal views who was unanimously approved by a representative Congregational council. Here is a portion of his doctrinal views.

"God's love for man involves hatred of what injures him, therefore punishment for sin; yet this punishment is not arbitrary or statutory, but the inevitable result of unrighteousness under a righteous organization of the universe. . . . Heaven and hell are states of character, begin here and are not essentially changed anywhere. The duration of punishment for the sinner I do not know. I am certain only that it will continue as long as the sin continues, and yet that the mercy of God endureth forever. . . . I assert for myself and for my fellow men the fullest liberty of investigation, and the duty of following wherever the truth seems to lead."

In the "Drama of Eden," Mr. Abbott says: "Certainly if we were to come across this narrative anywhere else except in Hebrew literature, with its garden fenced off from the wilderness, with its talking serpent, with its tree, the fruit of which would afford immortal life, with its other tree, the fruit of which opened the man's eyes to see the difference between good and evil, with its exile from the fenced-in garden into the wilderness, with its making of coats of skins by the Lord God Almighty for man and woman—if, I say, we should come across this story with these incidents anywhere else except in Hebrew literature, we should at once class it with the legendary, the mythical, the traditional. I have been unable to see any reason why I should otherwise regard it because I find it in Hebrew literature." His idea of the fall of man, or original sin, may be gleaned from the following: "You and I were innocent once. Theology may say what it will, but when the mother looks down into the eyes of her babe, she does not believe that the eyes which look up pleadingly into hers are the eyes of a guilty thing, under the wrath and condemnation of God. It is not true that the babe is a guilty thing."

Written for the LIGHT OF TRUTH.

A FEW THOUGHTS ON REFORM.

FANNIE E. LAMB.

There is a question before the public, we might justly call the momentous question of the day; for it is being extensively theorized upon by minds of many grades, in all spheres of society. We refer to the all-important purpose, in the minds of many, for the up-lifting of mankind. Excuse us for not using the common, though incorrect term, *humanity*.

As yet, we have not earned the right to be so called, in the degree of divine masonry, i. e., the humane; nor as long as man's inhumanity to man sways the masses, in your plane can you, or will you receive the *initiatory* degree to the humane; for when that time arrives, you will have become one common brotherhood, and be ready to enter into the highest degree of the divine order of universal love.

When all who hug to themselves their pet theories, which to many have become a hobby, though impossible, for all hold to difference in view, of how it is to be accomplished; for each individual who publicly advocates his or her theory, silently holds the idea within, that he, or she, is the *one* chosen individual for this great purpose; and many who do not publicly proclaim their purpose, and yet hold within and cling to the fond hope that in some very miraculous way they will be launched forth, having been vested with the special power to control all mankind; and thus from their standpoint revolutionize this little world upon which they dwell. But we say, when each and all examine themselves (analytically) their motive will be found—the prompting to have been *self*, and therein rests the stumbling-block to success. We suggest that each individual will begin with himself, holding to the maxim, "charity begins at home," and thus effecting a thorough reformation as a firm basis for a starting-point, being able to say truthfully and conscientiously, "Do as I have done, and not merely as I say."

We do not wish to discourage any well-intentioned person, though our plain talk may seem so. No one individual—be his capacity of thought beyond the average; nor any medium—be he ever so well developed, knows just the purpose for which he is used by an unseen intelligence, who ever acting for a wise and good purpose, wisely withholds many things, until a proper time for the revelation thereof.

But this we will say, each being played upon or used in accordance with the individual's weakness or strength, each and all are following their mission in the performance of their part and each doing a good, though seeming at the time to the contrary.

It has ever been the divine purpose of the principal to develop, as first evolved, naked, from first cause, *thought*—to progress and clothe with the divine attributes of the trinity existing in first cause, whereby the individuality of the divine or god-like is made manifest, in a higher unfoldment through the human organism; and now thought, stands the ruling, guiding, and directing power of each solar system, that is, to the standpoint of the development of each planet, and of the universal whole. Now, my friends, each line of thought, in the order of work, co-operative with the over-ruling intelligence, from whence you receive yours, each in accordance with your capacity, your promptings, to send forth throughout your sphere—or, we will say, each his separate or combined spheres, and thus is reached multitudes of minds, both in the material and the spiritual planes; and thus doth the heaven work, and so being, wherever there is a multitude there is a mixture, and whilst many minds are already receptive to thought thus sent forth, while not fully understanding the source,—are becoming stirred up to activity under its import, and with hosts of others who are seemingly dead to all spirituality, yet are not so—as it is only dormant, and the seed of truth in the thought, thus broadcast, will in time germinate, bringing forth a plentiful harvest. Thus worketh nature's great law of purpose, under the guidance of the great architect, divine masonry; the universal thought guiding and directing each individual order of mentality, to the fulfillment of the great purpose; the divine attributes perfected as manifested through mankind. So be not discouraged, neither ye great nor small, although it may not be allotted to any one individual to bear up under the overwhelming glory of being the great redeemer, yet know, you are each and all performing your part of the great purpose, and each with the exclusive privilege of uplifting and redeeming himself; for whilst ye have helpers and co-workers, both in the mundane and supermundane, none but yourself can bring the proper result. Should each your own responsibility of self; therein lies both duty and honor. "Honor and shame from no condition rise, act well your part; there all the honor lies."

Disease from a Communion Cup.

Secretary Probst, of the Ohio State Board of Health, on the 13th ult. received an official report of a startling nature from a prominent physician. This physician, whose name is withheld at the request of the secretary, states that a case of loathsome disease has just come under his care that was contracted in a most surprising manner. The victim is a young man of excellent habits and character. The physician states that he contracted the disease by drinking from the communion cup in Church services. The cup was passed from the lips of an old subject of the disease.

INSPIRATIONAL TEACHINGS.

MRS. MARY J. COLBURN.

LESSON VII.

Our progenitors had become familiar with the roaring of the beasts of the forest, with the bleating of the flocks and herds, and with the various notes of the feathered tribe. They had learned the habits of the lion, panther, and bear—were acquainted with the docile traits of the elephant. But now something entirely different attracts their notice.

A dark form rises in the distance. It comes nearer. Fire darts from its nostrils; its voice rends the heavens; its breath uproots the trees of the forest; it darkens the sun, pours down torrents of water, a volley of stones, then passes off leaving destruction in its path. But the sun shines with renewed splendor. Its light glistens on the moistened leaves, birds sing their merry songs, a brilliant arch spans the blue sky, and nature is jubilant again. Wonders never cease, and the awakened perceptive faculties were on the alert for their discoveries. The ocean roars. Its noisy billows dash upon the shore. The tempest subsides, and a gentle murmur sweeps across the placid waters.

Again the earth trembles under their feet, a rumbling sound is heard, a mountain bursts, a river of fire rolls down its sides, the air is filled with vapor and smoke, and all hearts are seized with amazement and terror. But the ground becomes still, the noise was hushed, the volcano extinct, and apprehension of danger was past. Mysteries multiply. Doleful sounds proceed from caverns, hills send back the human voice, hoarse winds whistle through the trees, zephyrs play their softest note, river and rivulet pour forth their melodies, light shadows flit across the landscape, darker forms glide along the valleys, and inanimate nature seems alive with sound and motion.

How natural the thought that there are other forms besides those that walk the earth! Savage monsters whose homes are in the air, ocean, and mountain caverns! And gentler forms that nestle in the woods, groves, and shady nooks, bask in the sunlight, or wander by the river's brim!

And the imagination conjures up a host of gods and goddesses, some on mischief bent, and others of nobler instincts seeking the welfare of mortals. Call it old-time delusion, or any name you please. Belief in these invisible beings led to the discovery of a great truth which has been a power for the advancement of the race through countless ages, and is to-day quickening its spiritual nature, and leading you to a knowledge of a spirit world, peopled by spiritual beings.

Written for the LIGHT OF TRUTH.

EXTRAORDINARY MANIFESTATIONS.

SAMUEL WAUGH.

I beg leave for small space in your valuable paper to announce to the many readers of the LIGHT OF TRUTH two wonderful seances held at my house, three and a half miles southeast of Ashley, Ohio, on the evening of January 31 and February 1, '93.

The medium is Benjamin P. Foster, a young man only nineteen years old, and who is, in my estimation, the making of the grandest and noblest medium ever brought before the public. Those present were my wife, son, daughter, Mr. W. S. Wandell, the medium's manager, and myself. The manifestations consisted of floating articles of furniture, music-box, tambourine, and even newspapers were distributed all around the circle. At one time Mr. Wandell's coat was taken off and placed upon the medium by the unseen forces. Then the control called for the light. After carefully examining the medium the light was extinguished, when the coat was taken from the medium and thrown across the room to Mr. Wandell. At another time they extracted the water from the tumbler, and we were unable to find where it had gone to, nothing being wet in the room. Hands materialized and fondly caressed the sitters, while others wound up the music-box and drummed on the tambourine with bones, also ringing bells and talking through the trumpet. Harry Roberts, controlling spirit, would call for matches to be lighted at intervals during the seance to show the situation of things in the room. At one time when a heavy walnut stand was used to lay the instruments upon (and on this occasion a tumbler full of water was placed upon it) the stand was turned top down and the tumbler full of water, with the music box, and papers, bell, and various other articles were placed in it. A paper trumpet was fixed upon one leg, while upon another was one of Mr. Wandell's shoes, which the control had taken off during the evening. Upon the other two legs of the table were the slippers taken from the medium's feet. At another time, when a match was lighted, there was shown to us the cabinet which had been carried across the room and placed over my daughter and myself by the invisible, but ever-present loved ones.

This young and honest medium has a most wonderful phase developing. It consists of passing matter through matter, by sealing two slates tightly together and passing money between them. At the close of the seance there were nine pieces of money found between the slates, some having been handed to the control, while others had been taken from the pocket of the medium. At another time there was a small vial brought from a room up stairs and placed in the hand of my son.

During the entire performance the medium sits under strict test conditions, with strips of cotton cloth securely tied around each limb above the knee, and strips of black braid passed beneath these bands and securely tied and sewed around each wrist, sometimes even so tightly that they would be buried into the flesh, and at the close of each seance "Harry" will either call for a knife or take the medium's from his pocket and cut the bands from his wrists.

And may God speed the time when our country may be filled with such instruments to demonstrate the grand truths of spirit-return, and the persecutor will protect instead of chastizing the innocents for exemplifying the teachings of one they pretend to follow, namely: Jesus Christ.

Ashley, O.

Written for the LIGHT OF TRUTH.

SPIRITUALISM VS. IGNORANCE.

MRS. O. E. DANIELS.

Spiritualism comes to teach people that they need not fear an angry god or a malicious devil, for neither of them exist except in the imaginations of ignorant or malicious people. But whether God made all things, or all things made God one thing is certain: All the modern sciences proclaim law as the ruler. And Spiritualism as the last science that has been established, agrees with all the others and clinches the evidence that law rules supreme so far as known. The Bible God rules by laws that he can alter, or make miracles and cause catastrophes that cannot occur by the unchangeable law of the god of law. This makes the god of the scientists so very different from the gods of the ancient religions, that one or the other must be thrown out of the public councils. In protestant countries each has maintained a precarious existence for centuries. The believers of nature's laws have been constantly gaining power and influence among the people, and the governments have adopted more and more the laws and institutions that are required by the people who believe in the unchangeable laws of nature. And if people wish to

be healthy and happy, they must learn and obey the natural laws that produce such conditions.

The science of Spiritualism has given us direct information of spirit power and the beyond, besides advice and admonition to secure the most happiness on earth and in spirit when we drop this earthly body. All this is sobering people down to a calm consideration of what they shall do to be saved which the threatenings of the Bible-God and his priests cannot change. And when the priest denounces people for unbelief ask him if he knows his Bible is a true record. His reply will be he believes it and knows it only through belief. Now what was the character of the priests who put the Bible together and testified that it was written by the persons named? Who were the companions of Christ and heard these words from Him and recorded them? The best of priests according to authority would lie to promote the glory of God in that century, and for centuries afterwards, when the Bible was entirely in their hands, and under their control. There is no reason to believe that they hesitated one moment in altering the texts of the writing that came into their hands and giving the names of Christ's companions to books they never wrote and would have condemned if they had been consulted. With such facts would it not be best to consult the spirits about the truth and the false in the Bible and religious systems? But the priest may say that he did not know there was a spiritual science. That does not alter the fact any more than it did when they denied that there was a science of astronomy, when they put Bruno to death, or that they did not know there was a science of chemistry when they imprisoned Roger Bacon.

Their knowledge or ignorance did not alter the facts then and does not now.

PHENOMENA IN PUBLIC.

(To the Editor of the LIGHT OF TRUTH.)

Your paper comes into the home where I am so pleasantly entertained, and the unanimous decision is that it is growing more interesting all the while. "The Woman's Club" is always interesting.

Short, racy articles are always enjoyed better than long and prosy dissertations. Such can be found in books. It has always seemed to me, a weekly paper had a different work from that of a magazine, and it is apparent that you have caught the inspiration, and your readers appreciate every effort on your part to make the paper interesting.

I took up my pen particularly to make reference and a few comments on a paragraph in "Notes from Mrs. R. S. Lillie," contained in a recent issue. The paragraph reads thus: "Then I suppose many will differ with me, when I express the thought that according to my observations, that the presenting of this class of manifestations before promiscuous assemblies (I refer particularly to the presentation of forms or materialization) has in every instance a deleterious effect."

I think truer words were never penned; and as a close observer and one who holds the good of the cause as the most sacred of things, I go even farther and declare promiscuous, curiosity-seeking audiences cannot, as a general thing, furnish the best conditions for any kind of mediumship. I would not detract aught from mediumship; through the various phases of mediumship we have attained our present status as Spiritualists, but *mediums have been crucified upon the altar of public criticism and censure.*

Some one may say who reads this, "O, yes, you are a lecturer and would set aside the phenomena." This is not so. I have been a medium, and have had to do with mediums too many years, to array myself against that class who are furnishing unmistakable proof of spirit identity, but have long since contended for better conditions, especially for those who are just entering the field as public workers.

Mrs. Lillie referred to the "presentation of forms or materialization." I would submit that of "independent slate-writing." I presume I have seen as remarkable demonstrations in this line as could possibly be produced anywhere—in audiences sometimes numbering thousands, and while those who were Spiritualists, and believed in that particular phenomenon were delighted, the great mass of unbelievers were no more convinced after having seen, and in many instances became bitter in their denunciations. Of course, when one of the skeptics are favored enough to get a few lines on the slate in the manner mentioned, in a public audience, they accept it as a "test," but such messages are nothing to what might be received in a more select gathering, or, better still, in a private sitting.

Very much of the contention that has at times been noticeable in camp-meetings and large assemblies, has been in consequence of discussions pro and con over some medium who has done the best he or she could, and at last been crucified by those who should have learned a little of the philosophy before they undertook to monopolize the mediums and dictate on just what terms the phenomena should be produced.

I wish there could be parlor meetings instituted in every town and city, for the exhibition and study of phenomena. Then would our mediums become more appreciated in a public way, and our halls less frequently present scenes of jargon and discord.

With my life pledged to the work, I am sincerely your well-wisher,

MATTIE E. HULL.

Written for the LIGHT OF TRUTH.

SEANCES WITH A TRUMPET MEDIUM.

DORA YAPP.

I have had the pleasure quite a number of times of attending trumpet and physical seances with Mr. J. J. Sutton at his home, 175 South Noble Street, Anderson, Ind. When good conditions prevail the voices through the trumpet are nearly all spoken out loud, and can be plainly heard in another room. The voices can also be easily distinguished from one another, frequently there are from thirty-five to forty communications during a seance. A few evenings ago each and every voice was spoken out as naturally as in earth life. Independent voices are always heard in Mr. Sutton's seances, and thus the manifestations are always very interesting and convincing. Four and five spirits often talk at one and the same time, and only one trumpet in the room, the medium also joining in. Beautiful music is played on the guitar while floating over the room and lightly touching the heads of the sitters. Messages are often written on paper by spirit hands and handed to whom they are addressed. Beautiful lights are seen. I have had quite a number of sittings with Mr. Sutton for independent slate-writing. Messages are written between slates that are tied together with a handkerchief and while sitting in the gas-light or sunshine.

On January 31st Mr. Sutton gave a physical seance in the light. He was tied in his chair as a test. I saw him tied, and am satisfied there was no possible chance of him getting loose. He sits on the outside of the cabinet (for the light-seances), in plain view of the sitters, during the entire seance. Sweet music was played on the auto-harp, articles were passed back and forth through the solid cloth of the cabinet curtain. Materialized hands are seen; spirit messages are written between slates and on single slates; knots are tied in handkerchiefs and passed through the solid cloth.

To make a long story short I will say Mr. Sutton is a good, honest medium, and is welcomed wherever he goes. Could we have more such the truth of Spiritualism would be made more manifest.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2:30. No one admitted after services have begun. Questions to be answered from the troum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached.

Mrs. A. E. Kirby, Medium. Mrs. J. Clegg Wright, Chairman.
In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.
All communications concerning this department and questions from abroad must be addressed to
C. C. STOWELL,
Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday afternoon, February 14, 1893.

PROLOGUE.

Again we have assembled to learn more of self, more of the possibility that lies within each one of us; to draw nearer and nearer to the great central source of all things, for we realize to-day that we are spirits; that we are, as spirits, related to that great force which carries forth all law; that great strength which brings to us our life, our being, and as we recognize that we belong to this great spirit that is in all things, we come earnestly asking those who have passed into a higher condition than this one, to draw near and learn us more of ourselves. We are but children, and this is but a school. Its experience teaches us some new lesson, and whilst we ask of you who have entered into a higher life, we ask in all earnestness. We feel how weak we are to-day; we realize how little we know, how little we understand the conditions that surround us, and so as we have gathered together to-day, and as the clouds are heavy outside, may the sunlight of some grand truth cheer us and help us in an upward way, and may all of that which is detrimental to us, pass out of our lives. May each one of us to-day step one step higher on the ladder of progression, for we know that we shall live always; we know we have existed always; and we know that we must go on and on out of one condition into another; and that each kindly act, each loving word, each smile we bestow upon our brother or sister as we pass from our earthly life, will reflect back upon us and lift us up higher; and so to-day may the spirits be a benefit to you; may they reveal some greater and grander truth and may each feel already it were well to be here.

QUESTIONS AND ANSWERS.

QUES.—[By J. H., City] Is re-incarnation a law to which all disembodied spirits are subject? If so, is the spirit world dependent upon this planet, and we upon the spirit world for inhabitants? Please explain how the spirit could progress under this system.

ANS.—My dear friends, I do not realize that it is necessary for any spirit to be re-incarnated. I, a spirit, who have been upon the spirit side of life upwards of twenty-five years, have viewed and watched many things, many conditions of spirits in the spirit world, of spirits still upon the earth plane, of spirits who return again and again and in some manner take possession and control of that spirit which is still incarnated in the material body, but I have never known of a spirit that has returned at birth taking possession of that body and living again through that existence in the borrowed body. I do not accept re-incarnation. It would immediately put a stop, in my way of thinking, to all progression. What would it benefit you if you were to return again to this life and enter into the body of a new-born child and live throughout that life again, taking upon yourself all of earth's experience and knowing not of the life which you had lived before, in what way would it benefit you? I can not see that it would benefit you at all. If you are to-day a spirit incarnated in the material body and if you are a selfish person and you live up to selfish ideas, if you have no love within you for your brother man, should you not know what you would have if you would return again and again and be re-embodied and live over and over again the earth life? Now, friends, I for one, believe in progression. I, for one, see no backward movement; I see each and every day each and every one of you progressing upward; I see no stand-still. You may not realize this yourself; you may think that some are very slow indeed to move upward. You may look at your brother man and wonder in your own mind why he has not progressed upward as far as you have, but yet perchance, if you could look down deep into that man, you would find deeper thoughts and that he had searched for higher truths possibly, than you yourself, and so this man would be in his way progressing and you might be progressing in your way, and so, friends, if you want to know anything about re-incarnation, I am a very poor one for you to question, for, as I say, although for twenty-five years I have been upon the spirit side of life, and although I return again and again and take possession of my instrument, and others, yet I do not claim that I live with them. I do not stay always with them. What new truth could I give to my instrument, if I staid with her upon the earth plane, and so I, for one, accept not re-incarnation.

QUES.—[By A. F. M., Charleston, S. C.] What class of people should healing mediums be, so far as temperament and physical conditions are concerned?

ANS.—My dear friends, you will find a great many different persons, different in physical conditions, that are healing mediums. Now you might suppose that no one unless they were in perfect health themselves could in any way be a benefit to another one who was diseased, but I will say to you that I have seen many remarkable cures made by those who themselves were physically weak. Sometimes it is necessary to be strongly magnetic that you may have the power of healing. Again you will need an electrical person and you will find a person who is flowing full of magnetism to be rather stout, and you will find among nervous people, those having full control over their nervous system, and these people having strong magnetism can sometimes by the word of mouth relieve a sufferer, and every weak person, one who seems to have no strength whatsoever but still full of electricity, he, through this electricity, may effect a cure, and possibly the one relieved would be much stronger of the two. We can not draw the line; we can not tell you exactly in what condition a person should be in to be able to be a healing medium. My instrument is a healing medium, and, as she says, she can only effect a cure when the power is on her, sometimes the spirits' power is so strong that they can, through their instruments, do wonderful work. It is just the same as I now take possession of my instrument, psychologizing her and speaking through her lips. In like manner she is controlled to heal the sick. It makes little difference what the medium may be. Through it, the power is conveyed. All you must look to is the result. Do not stand and question the morals. Do not stand and question the temper. No matter if the medium should be a very low person in your estimation, he or she may have the power of healing to a very marked degree, and temperament and physical condition have no voice in the matter.

QUES.—[E. F. C., Farmington, O.] As questions are read in your circle, do you sense the sphere of the person or persons who wrote them? Explain the law.

ANS.—Friends, I, as a spirit, when a question is presented to me, almost immediately follow the thought and view of the person. Sometimes we find it difficult to analyze all that we would desire about that person. There are many things

which we can not explain to you; there are many laws which we understand, though can not explain to you. I will follow this question and I try to see the questioner. I may understand what prompted that one to ask that question, yet I can not explain to you exactly by what law I follow it. I say that I go upon the thought-wave. The thought of that party is upon the circle to-day, and wondering if the question will be answered and in what way, and whilst I am trying to answer the question, I would say that I can and do follow the thought-wave and thus come in contact with the questioner. I would say that the party asking this question is on earnest investigator. Whilst not fully satisfied, knowing that at times through his own organism there is some influence given from the spirit side of life which he can not fully understand, and whilst he is reaching out and upward, I would say that he shall be satisfied. I see close beside this gentleman at the present time a lady who is past middle age. The lady seems to be very anxious, indeed, that he should understand more of self and as she tries herself to unveil the mysteries of the spirit realm, she also would like to help this one who asks the question. Yes, we oftentimes come in contact with the questioner. Sometimes we are very glad, indeed, to do so; other times we feel sad because we see the questions are not as sincere as they should be. They would like to puzzle the instrument or the spirit, but I see sincerity in this question, and I would say, "Yes, we oftentimes enter into the conditions of the questioner."

QUES.—[By C. H. M., Elkhart, Ind.] Which is the greater wrong, to maim a person's body or to cripple his mind?

ANS.—Standing as I do upon a higher realm than you, seeing clearer and understanding better, possibly, I would say that the greater wrong was to cripple the mind. I would say to you to maim any one in any way is a great wrong. If you maim your brother wilfully, you are punished by imprisonment, but if you maim his mind, if you do that which will distort his mind, you commit a great sin which will fall back upon you and in the by and by you will have to regret, for you must recognize there is no atonement for sin; you must recognize that it is a sin to maim another's mind; it is a sin to deliberately deceive any one; it is a crime if you deliberately do anything that will injure anyone mentally or spiritually, or make them understand that which you know to be false, and in that way cripple them and not let them have the full freedom of their reason. Those who have tried to injure, upon entering the spirit world, will realize the fact and understand for themselves; and whilst you see the progression of this spirit and feel the remorse, you will be held, as it were, with fetters which you have brought around yourself. You are the one who will have to answer for self, and if you do anything that is wrong and know it, you may not have to wait until you pass to the other side. As you journey through this life you will have to face some of those stones which you have deliberately planned to injure your brother man with, that you have cast. But if you try to live up to your highest and if you throw out upon the atmosphere kindly thoughts and love, you will reap unto yourself much good, for it will come back to you ten-fold.

QUES.—[By W. A. M., Jamton, O.] Do controls and guides know what kind of mediums they can make of persons sitting for development?

ANS.—My friends, I knew pretty well what kind of an instrument I would have when being developed. Each spirit that draws close unto a mortal and tries to develop him knows pretty well what kind of a medium he will make. If spirits come to develop you as a physical medium, they know that you have within you that which they can use for physical mediumship. If they come to develop you to speak, they know whether they can gain possession of your brain and whether they can use your physical organs or not. In times gone by, I used to so deeply entrance my instrument that she knew not what she did, but as she has progressed, I find that I can now stand beside her and give her the thought and she can express it, it not being necessary to entrance her. And I knew that it would come to this. I knew that she would be a willing worker, although one of the most humble ones, a willing worker in the hands of the spirit world, and I am exceedingly glad that I chose this instrument, and so all spirits in choosing their instruments feel confident if the instrument will only follow out the directions given, they can make of them what they will.

SPIRIT MESSAGES.

John Doyle.

Chairman and Friends: I am a stranger here. I scarce know why I come, and yet I am glad that it is possible for me to come. I passed out of this body, this material body, some years ago in a distant place and under peculiar circumstances. I did not understand then that I could return to earth; in fact, I had never thought very much about what would become of me after death. But I find I am glad this afternoon to return, and whilst I am talking with you I would like to say that I listened to some of the truths that were told to day and I felt a restless feeling. I would like, if possible, to live my earth life over again. I feel that there are many things that would be quite different if I could dare. I feel that I would have learned more of that which was pertaining to the life beyond the grave, and would not have been so careless of the happiness of those who were near and dear to me, but I have not come here to make a confession, but I desire to send a love message. I desire that my wife Mary and daughter Mattie and my son George know that I live. I want them to understand that I am oftentimes near them, and I know through the kindness of someone they will receive this message. You can say that John Doyle was here from Jacksonville, Florida.

Timothy Higgins.

Chairman and Friends: I am Timothy Higgins. I lived at Higginsport, Ohio. I have many friends there. I desire to send a love message. I have five near and dear ones who would be glad to know that I was here. Used to say I was peculiar. Well, I am peculiar because I have not yet outgrown some of the conditions which surrounded me whilst in earth life, but still I am just as happy as I deserve to be. Give my love to my wife and four children.

Sarah Elizabeth Bell.

Friends: I am glad to be able to come here this afternoon. I was a Spiritualist and found all that I hoped for. There is nothing so grand in all of your world as that which surrounds us on the spirit side of life. As I look at these beautiful flowers on the desk and realize their beauty, I would say that those I hold in my hand far surpasses them. Grand and beautiful is the way that leads us from the earth to the spirit realm. No darkness, no fear; that is one of the grand blessings of Spiritualism. When I first entered spirit life my loved children, three in number, awaited me, and to-day I would say to my beloved companion, only a little while and you will join me on the spirit side of life. And, friends, I come this afternoon also to give you greeting. What a grand thing it is that you can have this circle, that the spirits can come here and through the lips of a stranger send their love messages to the loved ones in a distant place. I am anxious that my husband William shall know that I was here. I am anxious that my children, those who still remain upon the earth plane, shall know that it was possible for their mother to manifest in Cincinnati. I am from Lynchburg, Va., and my name is Sarah Elizabeth Bell.

David Anderson.

Many years have passed since I passed over. I was not a Spiritualist, I was a Churchman. Not that I feel that I was the kind I should have been even as a Churchman, but I am glad I lived and tried to do that which was right. Many questions have been asked concerning those who pass over with their Church ideas strong upon them, and many have said: "Are they surprised upon entering the spirit realm?" I would like to answer your question as it appeared to me. When I first entered spirit life I could not understand my condition. It was so real, everything was so real, and I thought surely this can not be heaven, and I knew it was not hell, and so I reasoned with myself and wondered where I was. By-and-by a loved brother came to me, and he says: "Why, David, you are in the spirit world; this is your home now." And I says to him: "Is it possible that this is heaven?" and he says: "Yes, brother, this is the heaven that you have earned. Each one of us earns our own heaven, and if you are happy, perfectly happy, then it is heaven. If you have any remorse, then remember that is just a little taste of hell." And I was glad to say that I had not many things to regret and I found that I could and did progress and have been progressing, and I am glad that it is possible to hold communication with our loved ones on this side. As I return this afternoon I wish to send my love to my wife Caroline. Tell her her husband is often with her. I came from Andersonville, Ohio, and I am David Anderson.

Rachel Evans.

An elderly lady calling herself Rachel steps up to me and says: "I desire to bring my love to those near and dear to me in earth life, I have guarded and guided them on their way. I am still interested in them and their welfare. I want them to know that I still live; I want them to know that I am still interested, and I want them to understand that they can do nothing but what I know it. I can see down deep, I know every act, and whilst I talk to you to-day I would say I give you a greeting, and I want John to know that I am satisfied with the change that he has made in his life. I am Rachel Evans and come from Rutland, Ill.

Old Samuel Possum.

I want my young master to know I am still roaming around and I am glad that he and Sadie have become one. Even though I have passed to the spirit side of life I never forget master Herbert's kindness. They call me Old Samuel Possum. I come from Tennessee. Master Herbert will see my message.

Dr. Nickless.

I want my wife Edith to know that I am with her, and many times when she is alone and becomes despondent I am by her side just as much now as while in the body.

Robbie Lyman.

This is the first time I have ever come to a place like this. I come with the rest to-day. I have been only two years in the spirit life. I am with my grandma. I want my sisters Mamie and Carrie to know that I was here. My throat does not hurt me any more. My Manima lives in Alameda, Cal.

Rossiter.

A very aged gentleman comes next. He says: "I am just fourteen months in the spirit life. My people do not believe in Spiritualism, but this message will be read by one who visits my home, and they will know that I have the power to come back. I would say to my aged wife not to be so lonely. My name is Rossiter and I am from Alameda, Cal.

John Humphrey.

I am happy to come to-day; happy to know that I can send a few words of remembrance and affection to my dear friends, especially to my wife Jennie and my son Lewellyn. I desire them to know that I am still working for them, and some part of the day am with them and know when they think of me. I know when a thought goes out to me in the spirit world, and I respond as quick as a flash, for I know who is calling to me and that she is mine now as much as ever in the past. Akron, O.

Harry Tuttle.

I want mamma, papa, grandma, grandpa, Charlie, and sister to know that I still live, and they know about my home because they know a good deal about Spiritualism. But my throat is well now; the big lump is all gone. I have met a good many spirits whose bodies were laid away in grandpa's boxes, and they all say they are well satisfied with the change, and would not come back if they could. I am from Cleveland, Ohio.

Edward Stevens.

Chairman and Friends: I am also glad to be here this afternoon. None while they linger upon the earth plane can understand the joy of a spirit when able to return. Oh, what comfort it is to us. The question was asked in my home a few days ago: "If the spirit world is so near and if our loved ones do see us and know all the anxious care that we have, can they possibly be happy?" Now, I would have my loved ones to know I do not realize all that is around and about them. Possibly if you had not these trials you would not seek communication with us who have passed to the spirit side of life. We rejoice and are exceedingly glad because we know it is but for a little time and then we will all be re-united on the spirit side of life. I am from Jeffersonville, Indiana.

VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH.]

I write to say that this is the first opportunity I have had of informing you of the joy brought to a sorrowing heart by that sweet message of love from my dearly beloved spirit wife—published in a recent issue of your paper. May those free circles be sufficiently supported to be able to continue to bring these consoling messages from the beyond, though they may contain an occasional error. But we know the difficulties mediums are laboring under, and some errors often point more to the genuineness of the message than were they perfectly delivered. In the message to me for example the name was spelled Ruthanna, while we all spelled it Ruthannah. The other name, that of my niece, was spelled Birdie in the message, whereas it should have been Bertie. But such errors do not mar their value, as long as we receive them and they give us hope.

Martin's Ferry, O.

George Wilson, a known Liberalist book-seller, of Chicago, who was an eye-sore to some of the unliberal orthodox sons of the same God, is languishing in Joliet prison, because he sent a catalogue containing the "Mysteries of the Court of London" through the mails—a book listed in the public library of Chicago. But the meanest part of the business is, that one of Comstock's lieutenants, by means of a decoy letter, obtained this catalogue, for the sole purpose of indicting him—no book having been sent. New York wants a law passed to make this kind of detective work a crime that is punishable. Other States should follow suit; for there is certainly greater crime in Comstockianism than sending liberal and instructive books through the mails.

HOW TO BECOME A MEDIUM.

A subscriber sends the following question for the Circle: "What conditions are required to produce materializations? Can they be obtained by three persons sitting together, one of them being in a curtained-cabinet?"

But in addition to this he writes that he has been a Spiritualist for twenty-five years and has "read and studied the question in all its varied aspects." Furthermore that he has longed to be a medium, so that he could more fully realize its nature; that he has "spent hundreds of dollars in so doing, yet is as far away from mediumship as ever—how is that? Is mediumship a delusion?"

He continues and says that "nine-tenths of what has been told him by public mediums proved false," and he therefore "feels inclined to leave it alone." But he regards the philosophy of Spiritualism as a "broad and rational theology," and is satisfied with that, though still craving for more light.

As this case needs comment after answering the question, and which we do because it fits many others in the same state of mind that our correspondent finds himself in, we deviate from the rule, trusting that this will not be considered personal.

In reply to the question concerning materialization we would say that the conditions required for results are varied. Those who feel that they can obtain materialization, will also be impressed what to do; for every medium requires different conditions or modes of development. Though the best mode is not to sit at all, but to await its development naturally. When manifestations come spontaneously—generally beginning with raps, and ending with unmistakable evidences of the coming phenomenon—it is time enough to form circles, and then only by inclination as the medium, him or herself perceives—not by suggestions of others, or what spirits may give in the presence of these others. The best mediums—from the nature of their fine attunement—get the best direct information and what is best for their development in the presence of others or from a circle where mortals do their own thinking. Let the medium's spirit do the thinking for the medium when it concerns his mediumship. Not we, but only they know how to deal with their charges. Inclination will guide the medium for proper unfoldment.

Imagination and desire, however, lead many astray to sit for development, and waste precious time. They hypnotize spirits and mediums into giving them what they want said, and then denounce both as frauds. Mediumship can not be bought or forced like cabbages with phosphate. It is a natural talent (a spiritual gift), like music, mathematics, or mechanism. But by a practical attempt at spirituality (moderation, modesty, and morality) we may grow into it. To such it will not prove a delusion, either in self or in others. But where one feels inclined to leave it alone, he may be acting on the suggestion of his spirit friends for his own good. It may be the first indication of natural mediumship, and by giving up the desire or mechanical routine of sitting, he will be in a better condition for his spirit friends to develop him.

In addition we would say that either twenty-five or forty-five years of study or reading on Spiritualism will not give as much information on the true nature (the cause) of it, as five years of self-study. For if we all knew as much about our own selves as we do about our neighbors we would be much wiser in many respects. A nearer acquaintance with self brings man into closer relationship with nature, and through this with mediumship, and the way to develop it to its best advantages.

LITERARY REVIEW.

A SEX REVOLUTION. By Lois Waisbrooker. pp. 61. Price 25 cents. Publishers: Purdy Publishing Company, 163 and 170 Madison Street, Chicago, Ill.

Mrs. Waisbrooker is the well-known champion of married women concerning their rights over their own bodies. She has written quite a number of articles and books on this subject, and has undoubtedly awakened many to the existence of an evil never before regarded in that light. Among other of her published works are: "Perfect Womanhood," "The Occult Forces of Sex," and "Helen Harlow's Vow."

THE MAYBRICK CASE. English Criminal Law, by Dr. Helen Densmore. pp. 148. Price 25 cents. New York: Stillman & Co., 1398 Broadway.

Those interested in the Maybrick murder trial will find in this little volume an interesting account of the case from its incipency, together with the comments from persons of high standing in society, who are in sympathy with the defendant, because they believe her a victim of circumstances, and that peculiar twist in the English law which as readily sends the innocent as the guilty to the gallows.

HOW NATURE CURES. Comprising a new system of Hygiene; also, the Natural Food of Man. By Emmet Densmore, M. D. pp. 413. Gold and muslin binding. New York: Stillman & Co., 1398 Broadway.

To judge by the many theories advanced in favor of regaining health the world must be very sick, and variably so—troubled with many diseases and complications of diseases, and in large measure beyond the reach of medical attendance. Not because physicians can not cure the many ailments that are troubling the human family, but because in many cases, yea, in the majority—it would take more than a man's earnings to pay the fees, considering the little advice doctors give for a two-dollar bill, adding an expensive mystical prescription to be filled by the druggist at the sick man's expense in the bargain. Thus the many theories advanced how to become healthy without the use of drugs and by virtue of observing hygienic laws. This book gives a method for the price of one doctor's visit, and, undoubtedly, if observed to the letter, would benefit an ailing man more than a hundred doctor's visits. Of course, this does not apply to those contagious diseases that come and go quick, and which are readily mastered by the average physician (and for which it is always advisable to consult an M. D.), but for those who are constantly ailing without being seriously sick, and whom such a method can benefit more than medical attendance. To such we recommend the book.

Anniversary Suggestion.

[To the Editor of the LIGHT OF TRUTH.]

As the forty-fifth anniversary of Modern Spiritualism is near at hand, and no statistics do or can give even an approximate estimate of the extent of the movement or number of its adherents, I would suggest that the editors of spiritual publications endeavor to collect for publication at the coming anniversary the names of the countries where Spiritualism has a foothold. Also the number of serial publications upon the subject in the several countries and languages. Also an estimate of the number of lecturers in each of the several countries. I believe such information would show Spiritualism to have made progress unequalled by any other religious idea in the history of the world. And because it possesses an easy method of scientific demonstration, therefore it is the everlasting gospel.

JAMES MONROE.

Daniel O'Connell has this to say: "You should do all in your power to carry out the intentions of his Holiness, the Pope. Where you have the electoral franchise, give your votes to none but those who assist you in so holy a struggle." Patriots, decline absolutely to vote with the party that Roman Catholics affiliate with. Be strictly a patriotic American. The two great parties, now, are patriotism or Romanism.—Allied American.

trial, free. \$10, and \$15, if satisfied. Also, Electric Trust costs nothing to try them. Can be regulated to last for years. A Belt and Battery combination. Electricity to shock. Free Medical advice. Measure, price, and full particulars. Address DR. JUDD, De

THE WOMEN'S CLUB.

Conducted by MRS. E. N. FOSTER.

A woman—do not say she is beautiful.
Her eyes are not so blue as the sky.
A woman—do not say she is beautiful.
Her eyes are not so blue as the sky.
A woman—do not say she is beautiful.
Her eyes are not so blue as the sky.

We cordially invite contributions, suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something to say. Write to the Editor of the Light of Truth, or to the Editor of the Women's Club. Consider your own, and the club's, interest in the matter. Please write on one side of the paper, and address all matter for publication to Emma Bond, Editor, Light of Truth, Chicago, Ill.

Little Nannette.

I gave her a red nose,
She gave me a little red nose.
We played our game with those
But I dared not kiss her that night—
Though we stood by the fountain alone—
Though none but the moon could see—
Though I loved her so madly my own—
My little Nannette—ah me!

Thoughts for the Week.

Sunday.—"This heaven itself that points out an hereafter."
—Addison.
Monday.—"Our acts are angels."—Fletcher.
Tuesday.—"Things sweet to taste prove in digestion sour."
—Shakespeare.
Wednesday.—"Unquiet meals make ill digestion."
—Shakespeare.
Thursday.—"He who surpasses mankind must look down upon the hate of those below."—Byron.
Friday.—"Evil is wrought by want of thought as well as want of heart."—Hood.
Saturday.—"The injuries that we ourselves procure must be our own schoolmasters."—Shakespeare.

WHY WE NEED LYCEUMS.

It is especially the province of mothers to look after the needs of children and young people, whether their own or the world's taken collectively. A good and wise woman can look beyond her own home and can work for the good of humanity with almost the same zest with which she enters into the duties which lie within her own door. I receive many letters of inquiry concerning the advisability of sending children of liberal or free-thinking parents to orthodox Sunday-schools instead of organizing lyceums where we are sure they will be furnished with means for healthy growth, and will not be put through a dwarfing and distorting process, the results of which can not be foretold. One thing we know: that it is an uncomplimentary comment on our good judgment and a rash risk to allow falsehoods to be administered as Sunday mental diet to those choicest household treasures, and the future men and women of the world, the children.

I give you an instance which will demonstrate what I say. It is from a private letter, so I withhold the name, but give you the facts for a tonic, hoping they may stimulate you to action:

"My Dear Sister: I have had a chapter of experience which has not proved quite agreeable reading to me. I was born of liberal parents and married a husband who came of liberal stock likewise. I felt that I was well grounded in common-sense doctrines and beliefs and had no fear whatever when my son and daughter wished to attend one of the Sunday-schools in the village near by us, principally to wear pretty clothes and get out among people, I suspected. But I considered those harmless objects—indeed, rather commendable. The Church was run on what Josiah Allen's wife would call the circus plan. It was simply a machine for getting up concerts, oyster suppers, mush and milk parties, private teas, strawberry festivals, maple sugar dips, pumpkin pie contests, necktie parties, mum socials, grab-bag lotteries, auction lunches, etc., etc. The whole body of saints stepped to the tune of Yankee Doodle, and the only question discussed was: How shall we pay the preacher? The answer always seemed to be by pleasure exertions. It was just too jolly for anything! Nobody would ever have thought of the Church having a creed book, or binding anybody to anything, except the duty of participating in the frolics.

"My children were asked to take part in everything. They recited at Sunday-school concerts, they played piano solos, they tableauxed, they said verses of Scripture from decorated cards which they hung up before assembled audiences, they baked cakes, they made ice cream, they button-holed men on streets and in stores for money, they were in a fair way to carry a cheek like a Chicago drummer, and all to pay the preacher.

"There was no reference made to doctrines, but a constant use of shrewd tactics to get them to join the Church. Why? Because there was need of active young people to move the social machinery which raises the funds.

"To ambitious youth it looked a pleasant way to conspicuous display of self—of beauty, talent, skill, flirtation, etc. I paid little attention to matters: the children were having a good time and no pernicious doctrines pushed before them. I went now and then to the social and concluded I had nothing to fear.

"Imagine my consternation when my children expressed a wish and intention to join the Church! She wore, the deformed old lady, such a lovely veil, that I did not know her, had never seen her distinctly.

"Picture, if you can, the chagrin with which I tell you they are now members of the Church, and my daughter is engaged to be married to a narrow minded, bigoted young Churchman whose family is tainted with insanity! I presume few of my sisters have had as sad results as I have from Sunday-schools. I cry aloud for lyceums, or societies for ethical culture; something safe and sensible.

Do not you see the necessity, my liberal-minded sisters? Any letters addressed to me on this subject will be privately answered with pleasure, and any advice I can give sent 'for the love of the cause.' Let us arouse out of our easy-going ways of feeding the minds of the children we hope to rear to stalwart young giants of free thought.

THE WAY TO KEEP YOUNG.

How much thought and money have been expended in endeavors to keep at a distance death's advance agent, age. It is a modern discovery, however, which is most effective, safe, and cheapest in the market. None are so poor that they may not have, and use, the unfailing detainer of youth and beauty, which science has given to the world within the last two decades. It always existed, but is of recent discovery, and now may be intelligently applied, whereas its magical benefits were formerly only reaped by accidentally coming in harmony with the veiled laws which produce the desired effect.

It has always been observed that actors who do cheerful, youthful parts do not age so rapidly as those who do heavy emotional and tragic roles. Maggie Mitchell and Lotta are types of the first class who are in reach of observation, and we may mention Booth and Clara Morris as conspicuous instances of the latter, who are prematurely broken in health. But here is the antidote which we shall all do well to try:

ETERNAL YOUTH.

Past grief, old anger, revenges, even past pleasures, constantly dwell upon—all dead, decaying or decayed thought make a sepulchre of the soul, a cemetery of the body, and a weather-beaten monument of the face. This is age. The woman who never grows old are the student women—those who daily drink in new life through memorizing, thoroughly analyzing and perfectly assimilating subjects apart from themselves.

Study is development—is eternal youth. The student woman who makes wise use of her acquisitions has no time to corrugate her brow with dread thought of the beauty destroyer leaping fast behind her. Not considered or invited, old age keeps his distance. Brain culture, based on noble motive, means sympathy, heart gentleness, clarity, graciousness, enlargement of sense, feeling, power. Such a being can not become a fossil.

Written for the LIGHT OF TRUTH.

"TRAMP" THOUGHTS.

MISS BERTHA J. FRENCH.

We all remember what Carlyle says, even if we do not practice it: "Speak not, I entreat thee, till thy thought has matured itself. . . . Hold thy tongue till some meanings lie behind to set it wagging." This is probably sound advice, but let us imagine for the moment that Carlyle had an extra dyspeptic twinge, that made him say it. For it is such a luxury to sometimes *talk* without a prelude of hard *thinking*. This is my mood to-day; I want to speak every tramp thought that shuffles its random way into my mind. I do not wish to beguile them in rhetoric, and perhaps not even grammar, but will let them come "in rags and tags," never mind "the velvet gowns." "Isn't she selfish," I hear some sister say, to so inflict us. Well, if the editor does not like my "tramps," and she thinks the other sisters will not like them either, why there is the ever-yawning waste basket, that Siberia of unsuccessful manuscript.

Says the first doubtful-faced tramp: I suppose as this is a women's club we must discuss that being that has caused more perplexity to mortal man than all the ghosts and goblins that ever rode on broom-sticks and the whole race of witches put together, and that is—a woman.

Which shall we talk about, her faults or her virtues? A mere enumeration of the latter would take altogether too much space and time, and would tend to make us as egotistic as—the men. So we will confine ourselves to the faults that mar the angel sex. According to Ruskin "there are only two faults of real consequence—idleness and cruelty."

I am sure none of the women in our club have *time* to be idle, and I am sure they can not be cruel, so it is the minor faults for which we must look. And after all isn't it the little foxes that eat the grapes of our content? Are not jealousy and envy two of the most voracious little foxes?

Do you remember what Ruskin says about *envy*? "Perhaps you are a little envious; that is really very shocking; but then—so is everybody else."

How many girls have their pleasure spoiled in the ball room because some other girl has a fairer face, a handsomer dress, or receives more attention than herself. Does she ever make envious, ill-natured remarks about the favored ones? Oh, no! Envy is an epidemic that flourishes amid all classes and conditions. Nor is it confined to the quasi-angel sex. And when it does fasten on the "sterner" mind envy out-cries envy.

Envy is a weed that should be uprooted, as it will overshadow and kill the sweet flowers that bloom in the garden of the heart.

Here come two foxes, gaunt and sour-faced—Fret and Worry. Do they not sap more vitality and kill more people than work does?

If one has a difficult task to accomplish, is there not often more force used in worrying than it would take to accomplish the task? And then instead of leaning on the strong arm of the All-father we over-burden our tired hearts with fears of our to-morrows. Thought is material; its expenditure takes vitality, therefore one must learn to conserve one's forces. It is easier to diagnose faults (especially in other people) than it is to cure them. Apropos to curing faults, Ruskin gives a unique piece of advice: "Let no day pass in which you do not make yourself a somewhat better creature; and in order to do that find out first what you are *now*. Do not think vaguely about it, take pen and paper and write down as accurate a description as you can. If you dare not do so find out why you dare not, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as body. . . . So always have two mirrors on your toilet table, and see that with proper care you dress body and mind before them daily that you may determine to the best of your intelligence what you are good for and can be made into. You will find that the mere resolve not to be useless, and the honest desire to help other people will, in the quickest and most delicate ways, improve yourself." Oh, dear! a woman's tongue no more than gets to merrily wagging than it is time to stop. I am aware that I have inked a good deal of paper without saying anything new, and I begin to have misgivings that if I stay longer I shall not be invited to come again. So under the shade of melancholy boughs (bows) I take my leave.

That Naughty Girl Again.

In looking over the Women's Club in the last issue of LIGHT OF TRUTH, my eyes fell on that "pathetic letter," and my heart went out in deepest sympathy for both the unhappy mother and her equally unhappy child. What a monument to ignorance and the wilful transgression of both natural and spiritual law is this sad appeal of a sorrowing mother! Were I the mother of such a daughter I would take a retrospective view of own life prior to the birth of this child. I would make a study of my own intellectual, moral and spiritual condition at that time. I would even go back farther than this; I would ask myself whether the union of which she is the unhappy offspring was one of pure love or of selfishness and lust. And when I had solved these problems I would seek to throw around her those essential elements of happiness, for which my own spirit had yearned during the prenatal unfolding of this immortal and in some way deeply wronged spirit. As love and sympathy beget love and sympathy in return, I would show her that in spite of her undutiful behavior, I was her mother still, and her best earthly friend, loving and cherishing her through everything. Lastly, I would bear with her gently and patiently, knowing that Divine Wisdom will deal with her according to her needs and that the experience through which she must pass will be the crucible in which her spirit will become as pure and refined gold. God pity such a mother; God help such a child! Oh! the lamentable ignorance of the age upon matters of such vital importance to the human race. As long as the world ignores the laws of true and holy marriage, and parentage, and the divine rights of motherhood, there will be ill-begotten children. But this is a subject which requires space, and I am already warned that my article has outgrown the prescribed limits.

Yours for truth, Mrs. L. E. Wood.

MEDIUMS AND LECTURERS.

At all times, the best medium may be addressed at 100 West Madison Street, Chicago, Ill.

W. A. Kline and wife will lecture in Pittsburg, Pa., during March. Address: 35 West Main Street.

U. S. Higley will accept lecture engagements. Terms given on application. Address at the Kansas City.

Mrs. Elizabeth Stronger, lecturer and test medium may be addressed at 100 Pine Street, Muskegon, Mich.

Will C. Hodge would be pleased to make lecture engagements. Address: 35 West Van Buren Street, Chicago, Ill.

W. W. Dennis, 120 Thirteenth Street, Buffalo, N. Y. will accept calls for lectures will also attend funerals in the vicinity of Buffalo.

F. Gordon White, trance, test, and platform medium may be addressed for engagements. Permanent location: 20 Bishop's Court, Flat C, Chicago.

Mrs. Celia Loucks is open for engagements to lecture and give psychometric readings and clairvoyant delineations. Address: 125 W. Madison Street, Findlay, O.

Edgar W. Emerson may be addressed from March 15 to 17th at 45 West Bay Street, Jacksonville, Fla. March 18th and 20th he will be in New Bedford, Mass.

Geo. A. Fuller, M. D., will lecture during the month of March in Philadelphia. Only a few open dates for the season. Address: 5 Houghton Street, Worcester, Mass.

Lyman C. Howe, one of our veteran and well-known speakers, is at his home in Fredonia, N. Y. We commend him to societies desiring first-class talent. Address as above.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address: 404 South State Street, Chicago, Ill.

Until further notice Dr. C. T. H. Beaton can be addressed for lectures, etc., at 271 Sixty-third Street, Englewood, P. O., Chicago, Ill. Instead of 400 Buckner Ave., Peoria, Ill. Will also attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address: 130 Locust Street, Mt. Auburn, Cincinnati, O.

Mrs. A. H. Luther may be addressed during February and March at Cincinnati, O., April at Pittsburg, Pa., May at Washington, D. C., June, Western New York, July and August, camp-meetings, September and October are open dates. November and December of 1893 are engaged.

W. J. Colville is now in Chicago busily engaged lecturing and holding classes in various parts of the city. On Sundays during March he is filling Mrs. Richmond's place at Washington Hall, Washington Boulevard and Ogden Avenue, during her engagement in Boston. W. J. Colville's address is 47 West Randolph Street.

Mrs. Mattie E. Hull has calls from points in Arkansas for March; she expects to join Mr. Hull in Washington, D. C., in April. She has a few open dates in March. Parties desiring her services near the main line from Ft. Worth to Memphis should address her at once. Permanent address: 29 Chicago Terrace, Chicago, Ill.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desires engagements with societies for the months of February, March, and April as platform test medium. Address: 264 East Main Street, Piqua, Ohio.

Willard J. Hull's engagements now extend to the end of March, 1894. His immediate appointments are as follows: March and first Sunday of April at Norwich, Conn.; remaining Sundays of April at Cincinnati, May at Cleveland, June at Cincinnati, Address mail 54 East Broad Street, care Dr. W. Clapp, Norwich, Conn.

Oscar A. Edgerly, medium and lecturer, is engaged for the immediate future as follows: March with the Progressive Church of Buffalo; April with the Religious-Philosophical Society of Baltimore, Md.; May with the First Spiritual Church of Pittsburg, Pa. Would like to make an engagement for June. Home address, 43 Market Street, Newburyport, Mass.

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Miscellaneous Articles

CAN IT COME TO THIS?

A writer in *The Patriotic American*, of February 18th, depicts a possible modern St. Bartholomew's massacre in the United States as follows:

"I am standing, silent and unseen, in a recess upon a public thoroughfare of a western city; the hour is midnight; the month is November; the year, A. D. 1893. Why do I write November instead of September, you ask? Because they have been warned; because their scheme has been exploded; because they will wait until Protestants have gone to sleep again, who are now on guard."

"Pedestrians hurry that way, or this. Noiselessly upon his beat treads the officer; the old swagger is gone; in gait and demeanor he is like one who has a work upon hand that needs the concentration of all his faculties, the straining of every nerve. As he passes beneath the glare of the electric light, it is not hard to guess either his nationality or religion. His face bespeaks his Hibernian nativity; his demeanor, his faith. Superstition, fear, and anticipation of horror, mingle with a certain savage ferocity in those features. He is one of a class; we shall see more shortly. At the corner he meets a comrade. No need ask his creed or nationality. All the protestant officers are off duty to-night. He works for Rome and draws pay from the United States."

"To-morrow," says the first shortly.

"To-night!" returns the other, and proceeds upon his way.

"Still the tide of midnight stragglers continues to flow upon its course. Ever and anon, one and another of the passing loiterers gives a peculiar sign with his hand as he passes the officer; the latter returns it in kind. The loiterer saunters to the end of the block and returns to the officer, to whom he speaks a few words. The latter hands the other a small emblem. It is a metal cross, with a pin attached. The loiterer secures it upon his breast, and following the direction of the officer, approaches the side door of a low saloon. It is kept by an Irishman, who is also a papist. He raps in a peculiar manner. The door is opened an inch or two, and a whisper passes between the two. The pedestrian enters. Within, a hundred men are drinking. Each man conspicuously wears the little cross. Each is anxious, watchful, and savage, thanks to a liberal indulgence in the maddening fluid, doled out gratuitously by the bartender."

"The same scene is being enacted at five hundred similar resorts in the city. Gradually the streets become silent. Naught is heard but the steady tramp of the officer upon his beat, or the occasional rattle of a cab as it hurries some belated passenger to his home. Everywhere the city is wrapped in slumber, save in those mysterious rendezvous, where thousands of men, grim, determined, bloodthirsty, and savage grasp the murderous weapons that they hide beneath their coats. One by one each door opens quietly, gives egress to one of the men, and is closed again."

A hundred forms are gliding like shadows to as many different parts of the city. Each one of the prowlers holds a small object in his hand. One by one they pause within the shadow of a building. Each of these buildings is the residence of a citizen of well-known Protestant proclivities; most of them are the homes of prominent officials, military officers, or well-known members of the A. P. A. Each prowler shrouds himself in the shadow of a doorway and waits.

"Presently the neighboring churches chime out the hour of two. Simultaneously with the last stroke, an object goes crashing through a window of each house where the watchers have stationed themselves. A moment later, a burst of flame is seen, and within ten minutes a hundred buildings are in the hands of the fire fiend. A thousand bells are clanging throughout the city, while hundreds of thousands of panic-stricken citizens rush half-clad from their homes and swell the tumult and confusion. Fire engines dash this way and that. No use to attempt to fight the fire, even if the firemen were all willing. All the Protestant firemen are off duty, and the hydrants are useless."

A citizen attempts to render one of them available. He is stricken down by an officer, who accuses him of disabling the water service. Half a dozen citizens come to the assistance of the first citizen, and a free fight ensues. With a rush and a clatter, half a dozen patrol wagons, loaded with police officers, dash to the scene, and a riot ensues, in which the citizens are cut down and pistolled without mercy. Every officer wears a cross, a fact which a citizen, for the first time, observes. The latter hurries away and returns within a few moments in company with a score of men, armed with rifles. The police are killing the fleeing citizens by the hundreds. The little band of hastily mustered men halt, and at the command of their leader, pour a deadly fusillade into the ranks of the blue-coated butchers. "Protestants, to arms!" cries the leader of the little squad, "remember St. Bartholomew's!"

"Too late! too late!" shrieks a stalwart American; "the armies are all in the hands of our enemies!"

"As he speaks there is a hurried tramping of feet, and a fresh detachment of police, armed with rifles, dash round an adjacent corner. Back to back the little band of men stand as they pour volley after volley into the besieging hordes of blue-coats that surround them. It is desperate, American courage, but it is useless, for see that company of men hurrying down the street at the double-quick! They are not uniformed, but we know them by their crosses—they are the 'Catholic Knights.'"

"One volley from their deadly weapons—the smoke clears away and the little band of heroes lies dead and dying, riddled by the Papist bullets. Now the saloons disgorge their gathered bands of murderous and midnight assassins; doors are battered down, and while the trained bands of Romanists are pouring volley after volley into the shrieking mass drawn together in the streets to gaze upon the flames, the scene of carnage is being supplemented by the rum-soaked assassins within doors. This scene is repeated in a hundred different sections of the city, and when morning dawns, the Papal flag floats o'er the city hall, and the Stars and Stripes lie torn and soaked in the blood of its defenders."

"Bartholomew's fatal night has been repeated, and Rome rules over the city of the west. Simultaneously St. Louis, Baltimore, New York, San Francisco, Cincinnati, Washington, and all of those cities which Rome grasps through the municipal offices, have gone the same way. It needs but the planting of the Papal flag over the White House to fulfill the assumptions and predictions of the Vatican."

"This, the reader will say, is a dream. It is a dream, but it is a prophetic one."

Judge Porter, of Pittsburg, Pa., decided that Sunday papers are a convenience, not a necessity, and, therefore, issued and sold contrary to the law of the State. The supreme court of Pennsylvania has made a decision confirming the legality of the law of 1794. This sustains Judge Porter and is against the Sunday paper. Would it not be well to have it decided also whether the Sunday sermon is a convenience or a necessity? Why is it necessary for a minister to preach on Sunday? And if preaching is a necessity, what kind of preaching? The minister wants the Sunday paper suppressed because it entertains the people more than does the pulpit. But who runs this government, the ministers or the people?—*Boston Investigator*.

STARTLING NEWS.

Some days since the Pope's recent *Encyclical* letter made its appearance in the *Patriotic American*, and later in the *Tribune American*. At first we were disposed to regard it as a canard, or, at most, as the outgrowth of American enterprise, but we have looked in vain for any denial of the authenticity of said document; and, besides, we find that many of the most intelligent and patriotic citizens take it as true.

In this *Encyclical* it is stated that on or about the 5th of September of the present year, the Pope would absolve all Catholics in this government from any further allegiance thereto; and that they would be free to strike for the restoration of the Pope's temporal power; or in other words, to make the pope of Rome the supreme ruler—social, political, and religious—of these United States.

Of course, we do not know whether this *Encyclical* has the sanction of the Pope; but, if it has not, still it is an open secret that he and his coadjutors are desirous of having the United States made subjected to the Papal see. If, however, it is true, it proves, or ought to do it, that the American people are slumbering over an immense volcano, which is liable to flood this country with its desolating lava, and possibly before the 5th of September!

Suppose the inquiry should be instituted: "Who is in command of our armies, navies, military posts, arsenals, munitions of war, etc? Would it not be a trifle humiliating to find that the great majority of them are already in the hands of such Catholics as hold their primary allegiance to the Pope of Rome? [And yet some who seem to know something about this matter are bold to say that such is the fact. Would it not be a sad commentary upon the intelligence, or the patriotism, or both, of our rulers, if it should on examination, turn out to be even so? And would it not argue the very climax of imbecility for our rulers, including the governors of States, to wake up some morning and find themselves captured by the Pope's vassals! And yet it begins to look very much as if some such thing as this might transpire.

The Catholics, in many places, are armed, and are drilling. What does it mean? In the light of the Pope's *Encyclical* it means a desperate effort to subvert this free government, destroy our liberties, and carry our people back to the most degrading heathenism, servility, and wretchedness! If the proud citizens of this, the noblest government on earth, are willing to relinquish their present exalted rights and privileges to become the Pope's slaves, the way will possibly soon be open for such a transition! But if they mean to resist such a threatening doom, it is high time they were beginning their preparations for resistance. An army of five million patriotic freemen will, no doubt, oppose their own lives to this doom, which is a thousand fold more to be dreaded than an honorable death; but why should they lie still till their enemies and foes of humanity shall have bound them hand and foot? An ounce of prevention is often worth many tons of cure.

It is comforting to know that patriotic orders of freemen are rising up in different parts of the country, and preparing, as best they can, to meet the issue, whatever it may prove to be; but the great mass of the people are slumbering and seem indisposed to be aroused!

Meanwhile, if there ever was a time when there was need of universal prostration of soul before God, on the part of Christians, *this is that time*. What will our fine churches, school buildings, our college and university endowments, our homes, our wealth—what will this all amount to if the Catholics become the rulers of this country!

And we suggest that, as a matter of curiosity, if for no higher reason, our rulers might do well to institute the inquiry: "Who are those now in command of our armies, navies, arsenals, ordinance, stores, etc?" It will not injure the cause of liberty, if it should be definitely ascertained that all these positions are held by soldiers who are loyal to this government, rather than to a foreign power.—*Gospel Witness*.

WHAT HE SEES.

The *Boston Investigator* seems to have a new-fangled sort of a kaleidoscope into which one of its editors takes a weekly peep and writes up what he "sees" in it. In a column specially devoted to this news we cull the following from a recent issue. It says:

We see that Dr. McGlynn is still hiding from his old parishioners;

That Rome has stopped his tongue for awhile, at least;

That the doctor has sacrificed the respect of the American people for a mess of Romish pottage;

That it will never do to trust a Roman Catholic priest until he abjures Roman Catholicism;

That our legislators had not sense enough to abolish Fast Day;

That they almost did it and then repented;

That the old farce of asking the people to "fast and pray" is to be gone through with again, unless Gov. Russell should be man enough to refuse to issue the usual proclamation;

That we need an Infidel governor of Massachusetts;

That an Infidel president of the United States would also be a benefit to the nation;

That there is too much religion in the government;

That too many priests and ministers are paid out of the public funds;

That prayers in Congress, in legislative assemblies are about as silly as prayers for rain or sunshine;

That the best telescope show 5,500,000 stars;

That this is quite a universe we live in;

That the astronomical world is some larger than the theological world;

That if God is everywhere there can not be much of him about our globe;

That the foolishness of the God-idea must be apparent to anyone who thinks of the millions upon millions of worlds that exist in space;

That a fact is a fact, but a faith is generally a delusion.

The G. A. R. Again Insulted by a Romish Priest.

Wave a red bandana before the eyes of a bull, and place a G. A. R. badge within the range of a Romish priest's vision, and note the similarity in the antics of the two beasts. Any emblem denoting loyalty to our country and its free institutions will throw a priest of Rome into a frenzy in a moment. Recently Priest Gately, who presides over a Romish mass mill at Bridgeport, Pa., refused to allow the pall-bearers of John Murphy to enter the church with their badges displayed. They were all members of Zook Post G. A. R. This American representative of the Old Man of Sin even refused to allow the G. A. R. to enter the cemetery and conduct the usual burial services. What will the comrades all over the country have to say to this latest outrage? It is not the first, and will not be the last. It is enough to make the blood of any old soldier boil within him. It ought to be enough to drive every Roman Catholic member of the G. A. R. out of the Romish Church.—*Loyal American*.

Archbishop Ireland says: "We can not have morality without religion." Well, most of those who have the Archbishop's religion do not seem to have much morality with it.—*Boston Investigator*.

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The Content of the Sacred Heart, by Hudson Tuttle. This book is a treatise on an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabin." It should be read by every man, woman, and child who love their country, their religion and their God. Price, in paper, 25 cents; in muslin, 50 cents; postage 8 cents. For agency address Hudson Tuttle, Berlin Heights, O.

Life in Two Spheres, by Hudson Tuttle. In this story the reader is laid out earth and heaven in the purpose of presenting the spiritual philosophy and the real life of spiritual beings. All the questions which arise on that subject are answered. The student will be delighted, and the investigator will find it invaluable, and the church member will gain a full and perfect idea of the spiritual world, and the soul and spirit of man. Mediumship, the spiritual body, etc. Price, cloth and gilt, \$1.25; paper cover, 50 cents; postage 8 cents.

Spirit Home's Legacy to the World, by Hudson Tuttle. This book is a treatise on the life and death of a spirit, and is a full and perfect idea of the spiritual world, and the soul and spirit of man. Mediumship, the spiritual body, etc. Price, cloth and gilt, \$1.25; paper cover, 50 cents; postage 8 cents.

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Why She Became a Spiritualist, by Abby A. Judson. Cloth binding, 25 pages. Price 50c. postage 10c.

Development of Mediumship by Terrestrial Mediums, also containing communications from Abraham Judson, by Abby A. Judson. 30c.

There is No Death, by Florence Maryatt. A comprehensive spiritualist treatise on the subject of death, and the life after death. Price 50c. postage 10c.

The Writings of Dr. H. W. Stevens. A narrative of startling phenomena occurring in the case of Mary Lacey Vennum. Admitted to be an article from "Harper's Magazine" for March, 1890, entitled "Psychical and Physiological Studies." Mary Reynolds, a case of double consciousness, and other references to medical authorities. Pamphlet, 16 pages. Price 15c.

Origin, Development, and Destiny of Man, by Thos. F. Fletcher, M. K. Fells, and A. New. A scientific and philosophical treatise on the subject of man, his origin, development, and destiny. Price 50c. postage 10c.

Spirit Home's Legacy to the World, by Hudson Tuttle. This book is a treatise on the life and death of a spirit, and is a full and perfect idea of the spiritual world, and the soul and spirit of man. Mediumship, the spiritual body, etc. Price, cloth and gilt, \$1.25; paper cover, 50 cents; postage 8 cents.

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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—Don't forget the lyceum at G. A. R. Hall on Sunday afternoon.

—George W. Dale, of Paris, Texas, is ready to accept engagements. Mr. Dale is a gentleman of culture, highly sensitive, and destined to do effective work with time and experience as his references.

—The American Health College opens its regular Spring session of lectures in its college building in Fairmount on Friday, March 10th. Electric cars to the door. Vitaphony is proving to be a superior system, and old M. D. as well as young students, are booming it.

—A prospectus is issued announcing the early publication of *The American Spiritist*, a "monthly magazine devoted to the preservation of Protestant and Republican America from the assaults of Romanism, landidity, and Political corruption." Address of publishers will be given upon receipt of first copy.

—Attention is called to the advertisement of "The Bachanathanic Institute" in another column. This institute is under direction of Professor J. R. Buchanan, with I. N. Richardson as assistant. We can recommend anything with which Dr. Buchanan has any connection, and thus trust that success will attend his undertaking in this new enterprise.

—For those who delight in a little reverie that takes them away from this world for a time being, we have "Echoes from many hill-tops, or the experiences of spirits from earth and earth life and spirit spheres in ages past, in the long, long ago, and their many incarnations in earth life and other worlds." Price, postage paid, \$1.75. The book is printed in large clear type, has 250 pages, and bound in muslin and gold.

—The young people of Dimondale, Mich., have formed a "Young Folks Club for Spirit Research." They also have an elaborate constitution and by-laws, setting forth their principles (which are very practical) in terse, brief terms, and exhibit a progressive spirit generally, which is worthy of emulation by older spiritualists. Young people who contemplate following suit, may address the secretary, H. E. Martin, Dimondale, Mich., for pointers.

—Mrs. Colby-Luther will lecture on the "Aggression of the Roman Catholic Church, which, under the guise of religion, is seeking to destroy our public schools, overthrow republican institutions, and eventually our constitutional and religious liberty," at G. A. R. Hall, 115 Sixth Street, between Vine and Race, on Wednesday, March 8th and 15th, and on Sunday, March 12th and 19th, at 7:30 o'clock p. m. sharp. Admission 15 cents.

—This being our anniversary month, the friends will be actively engaged in all quarters preparing for the celebration of the forty-fifth year of the organization of Spiritualism as a practical religion. The 1st of March is the pivotal day of this event, though in many places it is celebrated on the Sunday before or after the date accepted as its natal day. The Union Society of this city will celebrate on Easter Sunday, the 1st of April, and the three days following.

—The trumpet-circle given for the benefit of the Union Society at G. A. R. Hall on the 21st ult. was well attended and much enjoyed by the participants. The manifestations, though of a general order, were good, and interesting to spiritualists. Among the mediums who participated and to whom the society extends its thanks are Mr. Charles Barnes and the following lady members: Mrs. Hughes, Bartholomew, Hartman, Weeks, Miller, Cohen, Pennell and Allen; as also to others who aided in the undertaking in their way.

—There is another emotion manifest in the city by some ignorant people to bring the "Fortune teller's" law to bear on spiritual mediums in order to make them pay the former's license of \$500 for exercising their gifts. Some people, it seems, are too dense or too prejudiced to learn the difference between an itinerant fakir and a home medium—between the one who plays a trade commingled with trickery for revenue only, and the one who labors for a religious cause as preachers and priests do. Spiritualism is a scientific religion which practically demonstrates through its mediums what Christianity can only offer on faith through its mediums, the clergy. Those who have not yet learned this fact must be asleep or behind the age.

—A fine audience was in attendance at the Ethical Spiritual Society last Sunday evening, and was well entertained. The Chapin family, as usual, did their share in the way of entertainment with their beautiful music and songs, rendered as they alone can render them, and are of themselves an attraction that will always bring this society a good audience. Dr. J. D. Buck followed with as finished, polished, and convincing a lecture as ever delivered, the subject being "The Brotherhood of Man." It is a treat rarely enjoyed to listen to his words as they fall clear cut, and each one a gem in itself, and in all the lecture field there is not another who can hold his hearers more completely under the spell of his words than he does. Mrs. Pennell then followed with a number of tests that were wonderful in their accuracy, and given as "Prairie Flower" alone can give them—sparkling with wit and repartee. Mrs. Sagmaster closed with a few well-chosen words in timely appreciation of the lecture to the very day life of all, that proved a flattering closing to the evening's entertainment. The Rev. E. A. Coll, pastor of the Unity Church of this city, lectures before this society next Sunday evening. Subject: "Unconscious Blunders." Mrs. Ropp and Sagmaster will give tests. Beginning next Sunday at 3 o'clock this society will hold a mediums' meeting every Sunday afternoon for the special benefit of home mediums, in the way of lectures, tests, and in any way that will be most beneficial to them. Sec'y.

—Despite the beautiful weather last Sunday—it being the first Spring day of the season and tempting everybody to enjoy the sunshine of the morning and afternoon, and the balmy air and moonlight of the evening—G. A. R. Hall had three large audiences. Mrs. A. H. Luther being the center of attraction for two of them, and the lyceum in the afternoon having 115 attendants to its classes—a noteworthy item, and speaking well for the popularity the Union Society Lyceum is momentarily enjoying. Nor has Mrs. Luther's popularity abated in the least, for a number of extra settlers had to be called into requisition at the evening service to accommodate late-comers, who had difficulty in finding vacant chairs. This much beloved speaker's two addresses for last Sunday were, "Why do Christians denounce Spiritualism?" and "Through what means can our country obtain the greatest prosperity." The ground Mrs. Luther took for attaining this most desirable end was opportunity. She said if the young men and women of the land could only realize this in its fullest measure there would be nothing in the way of success. But the greatest obstacle in the way is, as it was in the past, ignorance—not, however, to be applied universally, as there are always some who enjoy more light than others, only they constitute the minority. This is the progressive class. They have the power of reasoning, and do reason, but are not understood. Besides this there are two other classes. One dislikes to reason, being wilfully blind; and the others lack the knowledge necessary to enable them to reason. Thus force of circumstances prohibit the development of the vast resources this country has to offer to the world, and to the disadvantage of its own people. But according to our constitution majority rule, though they are not always the wisest among the people, and by having to submit to numbers we submit to conditions. Experience, however, teaches, and leads to maturity—a condition this nation has not yet reached on account of its youthful state, though it already stands today as the centre of civilization among nations and the grand vortex of justice; eye, it stands as the morning star among the nations of the earth. It is no wonder, then, that the oppressed and downtrodden of other countries are desirous of seeking a home here. Opportunities are offered nowhere else possible of attaining. The poor enjoy the same freedom and rights that those who do wear purple and gold. But the American people must see that these rights are not abused. They must stand side by side to protect themselves; especially against a church-power now in their midst that has been bled in blood for many years. Great caution should therefore be exercised in guarding their liberty, for the American nation has come to stay. And beside the retaining of our freedom and attaining still more, the development of our opportunities will depend on a healthy financial basis of the government. It is true we have made many millions, but it has not yet impoverished the people. There is prosperity for all under the proper management. One way is to get rid of the bonded debt. In the first place it should not have been made; and in the second there is no reason why it should have existed so long after the war that created it, even allowing that it was necessary. Ignorance as usual created it, though it was opposed by those who knew better. But they were in the minority, and lost. It is to be hoped, however, that it will not be repeated, now that the nation is again financially embarrassed. The speaker then pointed to

the far-sightedness of Mr. Weaver in this matter, and trusted that the people would give his theory some consideration before allowing themselves to make another mistake which might lead them into bankruptcy. She closed her argument on the subject under consideration by advocating the free circulation of money as one of the means through which this country can reach its greatest prosperity. After the lecture Mrs. Plymouth Weeks, test medium, took the platform and said, as she was not much given to philosophizing, she generally got right down to business. And she did, for she immediately began to describe a male spirit standing near a gentleman in the middle aisle, and not only gave his name correctly, but told the nature of his death. It was a remarkable test, considering the strange circumstances connected with it. Being acknowledged correct she capped the climax by describing a little girl and a physician attending the same gentleman. The latter test seemed to have been given her to eradicate all doubt from the mind of the recipient as to the possibility of the first being mind-reading or an effect of previous knowledge of the circumstances. The next test, which made the fourth spirit she described, was equally as remarkable, as it gave the name of a child spirit to a stranger present, and was so acknowledged. These encouraging returns made Mrs. Weeks have more confidence in her clairvoyance, and she then began to give a number of tests in rapid succession—some fifteen being given, at the close of which she was rewarded with generous applause. Next Sunday evening Mrs. Luther will speak on the position of the Roman power towards our government.

Chicago, Ill.

While our brethren at Boston are enjoying their feast of good things, as given through the instrumentality of our beloved pastor, Mrs. Cora L. V. Richmond, we are faring royally under the ministrations of her co-worker, Mr. W. J. Colville, who is catering to our spiritual needs during her absence. He is not only an eloquent speaker, but is certainly an indefatigable worker.

Services three times on Sunday. Lectures Tuesday afternoon and evening, and Thursday afternoon on the "Divine Science of Health." Thursday evening "Band of Harmony." Friday and Saturday on "Theosophy." (All sides of the city being equally favored). These, with funerals, literary work and other minor engagements his time would seem to be almost filled up.

We were greatly disappointed on the first Sunday of the month, as owing to the difficulty of transit he was unable to be with us, but since then we have been amply repaid. Mr. Colville follows closely along the same line of spiritual teachings that are given by our own guides, and his discourses have been unexceptionally fine. His first morning subject, "Born of Flame," and evening theme, "True Greatness," were listened to with rapt attention.

Last Sunday "A practical and spiritual view of the beatitudes," and "One day's experience in spirit life" proved intensely interesting, and were highly appreciated. He has been very warmly welcomed and greeted by large audiences. And we are glad to find he proposes to remain in Chicago during at least a portion of the World's Fair. With such a "team" of workers in the field of spiritual philosophy as our own peerless speaker, and Mr. Colville, what may we not hope for in the way of progress. (It will not say revival, for that is already upon us) in the sublime truths we all love so well. Surely we may look forward to a "spiritual shaking up of the dry bones."

Mr. Colville's subject on the "Beatitudes" was suggested by the exercises in our Sunday-school. And in speaking of this, Mr. Editor, I must relate an incident, which, were I able, I would trumpet forth to the world as one answer to those who say, what is Spiritualism?

"A few Sundays ago a bright little cricket of ten or twelve summers, who, I am proud to say, belongs to our little band, visited an orthodox Sunday school, where a good Methodist revival was in progress. The superintendent called upon all those who felt they had been washed in the blood of Jesus to stand up. All responded but our little heroine. Here, at least, was an uncalculated spot in the vineyard, and the good superintendent could not miss such an opportunity. Going to her, he said: 'And you, little one, have you not been washed in the blood of Jesus?' Looking at him with the calm light in assurance of her eye, she said: 'Well, we spiritualists don't know much about the blood of Jesus. We are satisfied with the love of Jesus.'"

What his reply was history recordeth not. Truly "Out of the mouths of babes and sucklings God ordaineth praise."

Hamilton, Can.

At Hamilton public services are held every Sunday evening at the Macabees Hall. Good appreciative audiences are always present, who thoroughly enjoy the trance and inspirational discourses given through our indefatigable worker, Mr. George W. Walond. The subjects are chosen by the audience, and "Hamodies," the control, and other missionary spirits do full justice to them, both philosophically and scientifically.

"Dreams" was the subject handed up on Sunday last. This was divided into the spiritual aspect or the migration of the spirit while the body was in profound slumber, and the "physical aspect," or mental disturbances while partial sleep only was enjoyed.

Another interesting subject was the question, "In what manner did the resurrection of Jesus differ from modern materializations." The former was the ascension of a spirit into the spirit world, while the latter was the formation by spirit power into material shape and form (from the magnetic emanations of the medium), the recognizable spirit body of some loved one who desired to be seen by those still on earth.

Mr. Hugh Robinson, a recently converted brother, occupied the chair, and spoke quite feelingly of his personal experience and conviction of the truths of Spiritualism. Our friend is not only an acquisition to the cause, but he is likely to be developed into a trance medium. The spirit of his father has already spoken through him and made his presence known.

Good reports of progress reach us from Guelph, Toronto, Welland, Thorold, Montreal, and other points in Canada. There is more interest than a casual observer would dream of.

Jackson, Mich.

The regular quarterly meeting of the Jackson Spiritualists was held at this hall, which, at an early hour, was filled with a large, intelligent, and appreciative audience. Our worthy president, Brother A. Watson, opened the meeting by singing and a few remarks, and then invited Dr. Virginia Rowe to the rostrum. Through this lady's excellent mediumship we had the pleasure of listening to a splendid lecture by Henry Ward Beecher, who, in his earnest and pleasing manner, spoke of the evil conditions of society and the necessity of united effort to redeem mankind from the ignorance and superstition which now hold the masses, and bring them up into the glorious light of truth and love.

He was followed by Ex Senator Warren Smith, of Nashville, Tenn. (who, by the way, is a good medium, and a radical expounder of our spiritual philosophy), with a few very appropriate remarks upon the same subject. At the close of his remarks Mrs. Mary A. Walton, whose mediumship is well and favorably known throughout all Michigan, took the rostrum, and from a subject given by the audience gave an excellent inspirational lecture, followed by an impromptu poem. So interesting were these lectures that, during the three hours' sitting, not a person left the hall.

We have a good society here, and much good is done. The LIGHT OF TRUTH is shedding its rays into the hearts of many a poor wanderer seeking the light. DR. P. G. CURTIS.

Monmouth, Kan.

Allow me to state through your valuable paper, that we have been favored with another of Mrs. M. T. Allen's most interesting and intelligent spiritual lectures, also a very impressive inspirational poem that followed the lecture. Mrs. Allen gave a number of very satisfactory tests. One of which was to a man of middle age, the complete description of his home in childhood a long distance from here. A beautiful stream of water running in front of the premises, the location and appearance of the yard that his little sister so frequently used for a play-ground while in mortal life, was most accurately described; that his sister passed over into spirit life from that beloved home when quite young. The gentleman feeling considerably affected most emphatically verified the description.

Many other tests were given with equal correctness, giving general gratification to all concerned. In fact, the descriptions and lecture was very satisfactorily received by a deeply interested and intelligent audience. We hope to be favored with another lecture delivered by our esteemed friend Mrs. M. T. Allen, in the near future. Fraternally, LIZZIE COX.

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ATTENTION SPIRITUALISTS!

The First Society of State Spiritualists and Liberals of Delphos, Kansas, appeals to all Spiritualists and Liberals in behalf of a worthy mission. We are not begging, nor do we ask something for nothing.

Our society has in contemplation the erection of a hotel upon its beautiful grounds, in order that we may accommodate the visitors attending the camp.

The projective movements are now ripe for action. Our association is legally chartered and stock is issued. We can not carry to completion our work without some assistance, we, therefore, call upon all those who can help us in any amount to subscribe for as many shares of stock as convenient for them. The stock is fixed at one dollar per share, and every share has an intrinsic worth, being fully represented in property. This camp is destined to become the representative camp of the West, being located in one of the most fertile valleys in the State; a salubrious climate, a fine farming country, and in all a pleasant place for the home-seeker. It being the State Camp, with legally authorized power to institute auxiliary societies, schools, sanitariums, etc., makes of it an accomplishing future for all who invest in its stock. We make this proposition: To every one who will subscribe for five shares or more, we will send the LIGHT OF TRUTH for one year to any name designated by them.

Now, friends, here is an opportunity to spread the good cause in a two-fold way, and thereby help to build up the future work of Spiritualism.

For full information and details address
I. N. RICHARDSON, Sec'y, Delphos, Kan.

New Orleans, La.

The New Orleans Association of Spiritualists certainly has secured a prize for this month in the person of George V. Cordingly, of St. Louis. Mr. Cordingly is an eloquent speaker and fine test and poetical medium.

After the opening hymn on Sunday, February 19, 1893, Senator Smith, of Nashville, Tenn., a fine old Spiritualist, was requested to make a few remarks. He spoke very strongly on the tobacco habit, which was not very encouraging to tobacco fiends. He also spoke of how he had to sleep with a man one night in a crowded hotel, who was unfortunately enough to be a tobacco chewer, and said Senator Smith: "You can't realize how sea-sick I was next day from the effects of that man's breath." After Mr. Smith's little lecture Mr. Cordingly took the platform for the rest of the evening.

On Thursday evening, February 16, 1893, there was a dark seance held at the home of Dr. Benson for the benefit of the Mediums' Relief Fund, given by Messrs. Webster St. Ceran and Cordingly. The admission was one dollar; the attendance was fifty. For such a promiscuous crowd, where the conditions as a general rule are not very good, the manifestations were remarkable. Fraternally, MABEL KLINE.

On the evening of the 16th inst. a company of forty-seven intelligent ladies and gentlemen of this city met at the seance hall of Dr. G. P. Benson to witness a seance given through the mediumship of G. V. Cordingly and Webster St. Ceran. The first part of the seance was in the dark and the manifestations were both wonderful and convincing. Lights floated about in the air and musical instruments were carried in a circle over the heads of the audience by unseen hands, and at the same time discoursed entertaining music. Illuminated materialized faces and hands appeared, and many of the sitters were gently touched by the angel visitors. The dark circle lasted half an hour, and was highly convincing to all skeptics present of the reality of spirit return. After the light was turned up messages were written in hieroglyphics for nearly every one present, after which Mr. Cordingly interpreted the messages through the aid of the spirits, whom he heard clairaudiently. The circle was held under the auspices of the association of which Dr. G. P. Benson is president. It was a grand success, and the receipts of the evening, forty-seven dollars, went to the mediums' fund.

Spiritualism, or the philosophy of life, is fast gaining a permanent foothold in this city through the efforts of Dr. G. P. Benson and his co-workers, who are all doing nobly. Dr. Benson holds circles to invited guests every week in his circle-hall, and many have thereby been brought to a knowledge of the light.

The cause is growing, and is represented by a people who are intelligent, honest, and progressive. A. C. LADD.

Omaha, Neb.

Omaha is being awakened through the mesmeric powers of Professor Reynolds; he is creating a wonderful interest in the subject of mesmerism, hypnotism, and cataleptic phenomena. The most learned and intellectual constitute the larger portion of his audience. The professor is also healing the sick and making the lame to walk, doing all manner of good. It seems that we are just now being especially favored with a shower of meteors, Dr. Slade, Prof. Reynolds, Sundeen, the Swedish mind-reader, who is equal to Bishop in locating hidden articles, and the boy medium, M. Dubois, the famous clairvoyant, besides half dozen lesser lights. We predict the outgrowth of these strange visitants to our city will be a nearer approach to the solving of the great question of all ages, "If a man dies shall he live again?" We regard mesmerism, hypnotism, catalepsy, somnambulism, ecstatic states, clairvoyance, trance, semi-trance, mind-reading, etc., etc., all as emanating from the same primitive source, and are but the whisperings of the coming new dispensation, a fuller and freer gospel adequate to the growth and expansion of the human mind. Let the welcome visitors from the celestial spheres descend and music from the far-off shores of immortality be unrestrained, and soon earth inhabitants will shout with gladness and clap their hands with joy when all fear is removed through knowledge of a conscious existence hereafter and the subjugation of death and the grave. E. STONEY.

614 N. 18th Street.

Grand Rapids, Mich.

Spiritualistic matters are moving on steadily here. Prof. Silas W. Edmunds, of Cleveland, is speaker for the Progressive Spiritualistic Society. His lectures are practical and spiritual and are very pleasing. His gift in improvisation is very good, while the descriptions of spirits are in most cases recognized, in a word this speaker following in the wake of the foremost speakers and mediums of the day, who, for nearly three years, have been kept on our rostrum, is giving satisfaction and making friends and building for the future. Mrs. Nan M. Russell, of Grand Ledge, Mich., has added to the interest of one Sunday meeting, to date with her excellent character readings and clairvoyant descriptions. Our week day meetings are kept up steadily doing much good work among strangers to our philosophy. Mrs. E. A. Payne has been the medium who has done the most of this good work. As ever, EFFIE F. JOSSELYN.

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Hamilton, O.

Failing to see anything in the LIGHT OF TRUTH from the place we deem it just to ask space for a very brief description of a seance given by the talented young medium, Mr. W. E. Cole, of Cincinnati, at the residence of Mrs. W. H. Trisler, 205 North Third Street, the evening of the 2d ult. The circle was small, but those who were present received abundant tests of the truthfulness of spirit return, and were made the happy recipients of angel communications.

The following evening a seance was held in the parlor of the St. Clair Hotel, and it was indeed a love feast for us all. Mr. and Mrs. Thiem both received messages from departed loved ones, whose individuality as well as the articulation of the voice, were instantly and fully recognized.

A young man of this city received a message from his brother, who entered upon spirit life a year ago, that was highly satisfactory and convincing. The majority of those who were present were searchers for truth that can only be found in the circle-room where we hold sweet communion with the dear departed.

Mr. Cole is quite young in years, but is a wonderful little instrument in the hands of his excellent band of spirit intelligences to break the bread of life and truth to hungry mortals. He will remain in this city at the St. Clair Hotel for a few days, where he will be pleased to meet all interested in the glorious cause. He will give both trumpet and slate writing.

The interest here is awakening. The shackles of ignorance are falling from humanity, and our "God is marching on."

Yours for truth, W. H. MYERS.

San Francisco, Cal.

Permit me to bestow honor upon whom honor is due. Sister McMeekin, a noble woman, has at last consented to obey the spirit voice admonishing to enter public work. But, like a true mother, she waited until her six children had outgrown the necessity of a mother's care—three of them now young men of moral habits, and the others industrious and useful among members of their sex. Sister McMeekin is a grand test medium and psychometrist. She gave tests at two public meetings of the Society of Progressive Spiritualists, as well as at three public seances, with satisfaction and success. She has also been holding circles in her own home the past year, during which time she gave her services, both at home and elsewhere, free of charge. Through her many have been led to investigate Spiritualism and become aids to the cause. For twenty-two years they have resided in San Jose, and her departed husband was once the honored president of the San Jose Society. They were always highly esteemed as resident citizens, and the lady brings this respect with her into our ranks. May she be sustained as a tribute to a true and unselfish worker. Yours, MRS. M. MILLER.

617 Minnie St.

Joplin, Mo.

Rev. James De Buchanane and others have succeeded in organizing a society here called "The Spiritualist and Liberal Association," under the State Association of that name, with headquarters at Springfield, Mo. We are now holding meetings at the Haven Opera House, this city, every Sunday 2:30 p. m. and 7:30 p. m., De B. giving lectures and readings. W. C. Colby is here and is doing good work, giving private seances at the Hotel Forney, where he can be addressed. He is stirring up the skeptics at a great rate. Our society started with forty chartered members and we expect large accessions next week.

It is the intention to have a hall and form a regular institution with a lyceum, reading-room, etc. I think we will induce Dr. De Buchanane to move here and make this his headquarters in the future, running out to Webb City, Galea, Carterville, Baxter Springs, Oranago, and Carthage and lecturing at each of these adjacent towns where good societies can, no doubt, be formed. We are expecting Miss Judson here in a few days, she is now lecturing in Springfield, Mo. Yours for the good cause, S. T. STODICK.

New York City.

A Spiritualist fair, under the auspices of the Ladies' Aid Society, will be held in Adelphi Hall, Fifty-second Street and Seventh Ave., during the afternoon and evenings of March 29, 30, and 31, 1893. Donations of useful, fancy, and miscellaneous articles are earnestly solicited, and may be sent to the following addresses: Mrs. Henry J. Newton, 128 West Forty-third Street, New York City; Mrs. Simpson Smith, 50 West Ninety-sixth Street, New York City; Miss M. A. Stodder, 61 Grove Street, New York City; Mrs. Milton J. Rathbun, 18 Summit Ave., Mt. Vernon, N. Y.

Seattle, Wash.

Sunday, February 19th, the American Union of Spiritualists celebrated Brother George Washington's birthday. A large audience was in attendance. The marked feature of the celebration was the Children's Progressive Lyceum. Everyone present seemed to realize the importance of the lyceum. Its future influence must be felt as it works in conjunction with the children in the spirit realm. If we foster this spiritual influence it will help to emancipate thousands whose ideas are not broad and liberal enough for the welfare of mankind. Brother George Washington is the spiritual President of the A. U. of S. Very respectfully yours, CHARLES D. KNIGHT.

NOTES FROM ALL POINTS.

East Marshallfield, Oregon.—Thomas Buckman writes that if a good lecturer and test-medium were to come that way a great revival could be started in favor of Spiritualism, as there are many hungering for it, and are ready to welcome and aid a missionary.

Dubuque, Iowa.—Liberty Hall Sunday evening was filled by an appreciative audience. The exercises were of a high order. After the reading of a poem entitled, "Swing Open the Gates to That Beautiful World," a short address was given on "Immortality," followed by trance-tests and independent slate-writing by F. Corden White and Olive A. Blodgett which were all recognized and gave good satisfaction.

Columbus, O.—The Columbus Psychical Circle is doing well in the work of spiritual progress, its members are getting in shape for the Summer's work. At the semi-annual meeting H. H. Ratcliff was elected president, C. C. Pomeroy, secretary, Mrs. Ratcliff, treasurer, Jennie Pomeroy, corresponding secretary. Also in addition a class of mental culture to impress upon each one the importance of having action within themselves in order to become workers in this great philosophy. JENNIE POMEROY, Corr. Sec'y.

Devil Lake, Mich.—Am sorry that I have to correct the mistake I made in the date of our next camp meeting. I gave the wrong months. It begins July the 28th and closes August the 14th. A list of speakers and mediums to entertain and instruct us will be published as soon as completed. Let us begin to get ready for another good and profitable time if the cold winds are drifting the snow across the old camp-ground. J. B. ALLEN, Vice-Pres.

Milwaukee, Wis.—Mrs. G. Partridge, clairvoyant, psychometrist, and trance medium, from Minneapolis, Minn., forty-one years old, is practicing her mediumship exclusively, and has been for ten years, including healing the sick. The name of her main control is "Dewdrop," and her prophecies are extremely accurate. This lady's psychometric powers are something wonderful. The scientific investigation of her gift has proven the possibility of reading from the stones of the earth the age they represent. She is a constant worker, a true medium, a sweet singer, and under the inspiration of one Dr. Upton, her psychometric guide is opening the eyes of many to the new truth. She is now in this city. F. W.

Grand Ledge, Mich.—Permit us to state through your columns that Prof. Silas Edmunds, of Cleveland, O., is here giving us spiritual food from the rostrum. We find him with fine powers of perception, and with his eloquent and masterly forces, gives us solid prolific truths. Subjects are given from the audience for lectures; also themes for poems, which were blended into one with proficient rendering, and beautiful in sentiment. He described to some of his gifts, guides, and phase of mediumship. Prof. Edmunds gave many exquisite useful, kernels of thought. The weather was bleak, cold and very stormy, yet good audiences were present.